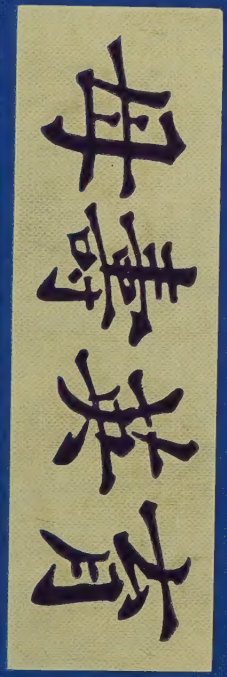
CHARACTER BUILDING IN CHINA

THE LIFE STORY OF JULIA BROWN MATEER



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Character-Building in China

JULIA BROWN MATEER

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The Life-Story of Julia Brown Mateer

By
ROBERT McCHEYNE MATEER

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"The Aged Mother Who Nurtured Noble Sons"

(*Inscription placed over Mrs. Mateer's door by Tengchow students on her sixtieth birthday*)
See p. 64.

"More are the children of the desolate, than the children of the married wife, saith Jehovah."
—*Isa. liv. 1.*

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Preface

IT is simple justice to record the debt this book owes to others. It is indebted to Mrs. Mateer's husband, and to Mrs. Jean R. Lingle, especially the latter, for gathering material, and for their own contributions, not always appearing over their names; to Dr. Hunter Corbett and to Mrs. Fannie Hays for unacknowledged tributes; to my wife in the selection and copying of the contents; and to my niece, Miss Mary B. Henderson, for valuable suggestions as to thought and literary finish, as well as for reading the proof. My own contribution I offer as a tribute to the memory of my sister-in-law in gratitude for all she did in mothering and moulding the character of my daughter. If the reader derives from this book a tithe of the benefit it has yielded the author in its preparation it will be richly worth while. It is sent forth with the hope that its story of the rich fruitfulness of a devoted life may prove an inspiration to many, leading young women of culture, and of the choicest gifts of mind and heart, to give themselves joyfully to educational service in the foreign field.

ROBERT M. MATEER.

Los Angeles, California.

Foreword

THERE are characters whose simple presence is a stimulus and an elevation. When we are with them duty appears the only possibility, all weakness and untruth seem to belong to a different world, the air is full of vigor and lofty purpose; life becomes a great and worthy and purposeful thing, and we know that there is work for us to do, that we can do it, that we must do it, and that we will do it. Mrs. Mateer's life, as it is told here by the competent hand of her brother-in-law, should exercise such a spell as this upon us. She belonged to the old heroic school which did hard things without making any fuss, which achieved the impossible because it was one's duty to achieve it. Her health never recovered from the hardships of her voyage to China, yet she never complained, and not for one moment did she think of laying down her work. The resources available for the work were scanty. What of it? Frugality and simplicity made only the better school of character. She sang her voice away teaching the Chinese to sing. She never lamented it. It was a good way to use up a trust. There is better singing in the churches all over China, to-day, in con-

sequence. All that she had and was she put as a matter of course into her work. Through such lives God breathes a new vigor into our lives, and calls us to new purposes, and fresh consecration to duty.

The mission field is full of opportunities to-day where a generation ago love and faith had to create them. What Mrs. Mateer did can now be done by others without the difficulties which she had to overcome. May this story of her strong, vigorous life be the summons to many young women in our colleges and Church to-day to go forth into the work which is calling so loudly for them where she led the way, showing what a woman can do who will unfalteringly commit her whole life to God and to His service.

The work which Dr. and Mrs. Mateer did is the highest and best type of educational work. They had three principles in it. First, the educational work must be Christian, powerfully and effectively. Second, it must be thorough. What was worth doing at all was worth doing well. Moreover, an education that was not thorough was not good education, for thoroughness is the very first essential of education, because it is the central element of character. And third, it must be Chinese; that is, it must fit the students for real life. They were citizens of China, and in China and for China they were to live. Their education must make them leaders of their own

people. These are fundamental principles of all true education, and Dr. and Mrs. Mateer not only used them as the theory of their work, but they actually achieved the results aimed at. Their students were Christians. They were men of solid attainments and thorough character. They were leaders of their people. The work was a triumph. It required patience and indomitable adherence to principle, but these were the very qualities its founders possessed. For a generation they put their rugged personalities, robust convictions and invincible faith into their project, and the issue bore the stamp of the sanction and blessing of God.

And such a life as Mrs. Mateer's has its abundant lessons also for those whose work is in the home-land. Increasing wealth and the ease and possessions which wealth brings; much reading about the thoughts of people and especially the reading of the flood of books and stories in which we are thrilled by imagined deeds and by heroisms that never happened, and by the luxury of such emotions acquit ourselves of the responsibility for personal hardship and industry; highly spiced theories and exhortations and earnest purposes and resolvings which consume the time and energy which might go into home-spun effort and unadvertised toil—these things threaten to soften the fibre of our character. Plain, unboasting, straightforward fidelity; cour-

ageous openness of mind to large and difficult duty; unsparing, concentrated devotion of all of our powers to our own assigned tasks—these are the qualities of character needed everywhere. And they are seen, when presented to us in such a sketch as this, to be not only the most necessary, but also the noblest thing in life. Just as Lowell has told us in "Under the Old Elms":

"The longer on this earth we live
And weigh the various qualities of men,
Seeing how most are fugitive,
Or fitful gifts, at best, of now and then,
Wind-wavered corpse-lights, daughters of the fen,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, not fed with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days."

—ROBERT E. SPEER.

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I

ANCESTRY AND EARLY YEARS

THE parents of Julia Brown were people of deep piety. The warmth of her kind heart and the never-failing light of her sunny face she inherited from her saintly mother, who was taken from her when she was eight years old. Her father, though always kind and affectionate to his children, was looked upon as a stern man. This was probably due to his Puritan ideals which made him rigidly upright, always regular in family religion, requiring the children to commit the Westminster Catechism, and invariably to attend church, four miles away, whatever the weather. His God-fearing resoluteness, fortitude and energy were very marked in his daughter's character, and these were combined with the winsomeness of her mother to make her remarkable endowment. In person Mrs. Mateer was of medium height and good presence, attracting attention everywhere. Her flashing yet gentle dark eyes were not likely to pass unnoticed, and her genial manner won every heart.

Her father, Robert Brown, a cabinet-maker in western Pennsylvania, and her mother, Hannah Cunningham, moved with their family in the

early thirties to a farm near Delaware, Ohio. Those were still pioneer days, when houses were built of undressed logs, and were few and far between. Mr. Brown was a man of large influence in the neighborhood, and for many years an elder in the Presbyterian Church of Delaware.

Into this home Julia was born in 1838, the fourth child in a family of six. Membership in a large family was a most valuable training in service and self-denial, and together with the experience in pioneer farm life did much to prepare her for the rough and trying ordeals of heathendom. She herself considered her education to be far from satisfactory. The district school of her earlier years was not of the best, and the two female seminaries she attended for three years, like others of that time, afforded very limited opportunities. However, she had a fine mind, capable of the highest culture, and she supplied the lack of her early years by a lifetime of study, reading, and self-improvement.

While in the seminary at Granville, Ohio, she helped organize and conduct a literary society of which she was the first president. This suggests her early interest in such work and was doubtless a preparation for the efficient service to be rendered later in connection with the literary society of Tengchow College. But the most significant experience of her seminary years was the marked change that came into her spiritual

life. At the age of nineteen she was converted and consecrated herself unreservedly to any work to which the Master might call her.

On leaving the seminary she first taught a country school. At that time it was very unusual for a woman to assume entire control of a school. Miss Brown showed her gift for leadership in attempting it and her genius for teaching in making it a conspicuous success, all of which introduced her favorably to the school at Mt. Gilead, Ohio, where she taught for three years. A great love for children and influence over them made her work in those early years a pleasure, while her sense of responsibility spurred her on to do her best. She says, "This task is so important and so lasting in its effects that the strongest may well shrink from it;" but adds: "As thy days, so shall thy strength be." A glimpse into her journal will indicate what she was in the schoolroom: "What shall I do with B——? Is there no road to his heart? Are both head and heart only receptacles for fun? This morning I talked as earnestly and seriously with him about some of his misdemeanors as I am capable of talking to any child. He listened with mock gravity to all I said, then with an emphatic nod that banished almost all my own seriousness, took his seat. What shall I do with him? If the present only were concerned I might laugh at such things and let them pass; but there rises

up before me the *man* and what he is to be. I must help to make him."

In 1860 Miss Brown's brother John, having gone into business at Fulton, Illinois, induced her and her sister Margaret to join him there and thus seek their fortune in what then seemed the remote West. It was arranged that the two sisters should teach and keep house for their brother. After a year, however, they were led to return to Ohio by the failure of the brother's health, Julia devoting herself to him until his death. This pioneer venture of the young woman was in keeping with her self-reliant spirit and gave her broadened experience.

While Miss Brown was teaching at Mt. Gilead, a series of revival meetings was held there. The record in her journal shows her serious concern for those about her: "My heart be still and behold the Lord's doings, for they are marvellous in our eyes! The voices which so lately rang out with laughter in the halls of revelry are speaking for Jesus. Five of the young women who were leaders in gaiety are now leading the way to the cross. Alas, that so few should follow! Is not the Holy Spirit pleading with other hearts, and will He not prevail?" In the work of the Presbyterian Church she took an active part, and as a member of the choir derived much benefit from the training and practice in singing.

In the spring of 1862 she became engaged to

MRS. MATHER SHORTLY AFTER HER ARRIVAL IN CHINA

Rev. Calvin W. Mateer, who for two years supplied the Presbyterian Church at Delaware, Ohio, and in December of the same year they were married. Mr. Mateer had, while in the seminary, offered himself to the Foreign Board, but the demands of the Civil War had so depleted the treasury that it was not possible to send more missionaries; accordingly he took charge of the church at Delaware, hoping he might be sent later to the foreign field. At the time of his engagement to Miss Brown, a foreign missionary life was in anticipation, but a few months before their marriage the Board announced they could not be sent, advising Mr. Mateer to accept a permanent call and abandon the idea of going as a missionary. However, during their wedding tour a letter came saying contributions had been received to send two men to Shantung, China, and if Mr. and Mrs. Mateer were ready to go, the Board would send them. Mrs. Mateer had thoroughly entered into her husband's long cherished desire to be a missionary, so that what had been a common disappointment was now turned to great rejoicing. Mr. Mateer says in his journal: "Her first exclamation after hearing the letter, I shall not soon forget: 'Oh, I am so glad!' I shall remember that time, that look, that expression."

Their union was one of complete consecration and rare oneness of spirit, as well as tender de-

votion; and naturally Mrs. Mateer's marriage to a man of Dr. Mateer's parts greatly enlarged the vision, breadth and efficiency of her own missionary life.

In April the presbytery met at Mt. Gilead, Mrs. Mateer's home for three years, where she had endeared herself to many friends. At the close of the formal farewell service the congregation one by one said "good-bye," and after them the school children, who loved their teacher devotedly. Mrs. Mateer was not easily moved to tears, but this parting with the children greatly affected her.

The months that remained before the date for sailing were occupied in short visits to various family friends, and in preparation for the long passage around the Cape of Good Hope, as there were no steamers at that time across the Pacific. On the sailing ship no washing could be done, so that for the six months' voyage a liberal outfit was necessary. In those days China was a land far remote, the comforts of life difficult to obtain there, the journey tedious, and the separation from friends very real. It was necessary to spend time and thought in collecting what might be most useful for the journey and the future home. The leave-takings, too, were of a serious character, such as we can scarcely understand in these days of frequent mails, and the daily publication of world-news.

II

GETTING TO THE FIELD

ON the 3d of July, 1863, while the battle of Gettysburg was raging, Mrs. Mateer in company of Mr. Mateer, Mr. and Mrs. Corbett, and a few other passengers, embarked from New York for China on the sailing vessel *St. Paul.* True to her nature Mrs. Mateer could not long be idle, even to take some much needed rest. She at once engaged to hear every morning the lessons of Fanny B——, the daughter of one of the ship's passengers, and mapped out for herself a course of study. She says: "I had made up my mind to study navigation, but have since concluded it would be better for me to read 'Rollin' and 'The Reformation in the Time of Calvin,' 'Alexander's Moral Science,' and 'Philosophy of the Plan of Salvation.'" Later: "I have been planning a division of my time which I hope will enable me to make better use of it." Then she indicates how every minute of the day was to be occupied. One feels the eager girding up of her spirit to prepare for the life that lay before her.

Like so many other consecrated missionaries of those early days, she found the long sea-

voyage a time of opportunity, not waiting until she reached her chosen field to begin missionary work. Special anxiety for the sailors led her to efforts in their behalf, although much personal work among them was difficult, as passengers were not allowed to converse with the ship's crew. Her journal on this ocean trip records the breathings of much prayer, that she may have all needed patience for the trials on the ship, and more grace to fit her for a large and fruitful service. For example, after praying for the privilege of fitness for saving souls, she writes: "God will not forget any sacrifice He has enabled me to make for His sake, but I would fain forget all but His grace and His service." Again: "I have asked Him to prepare me to fill the sphere to which He has called me, and if suffering is the only or the best preparation for me, let it come,—only give me grace to submit in patience, and improve by every providence." "Give what Thou asketh, O Lord, and then ask what Thou wilt." "My soul would turn back in despair, but that I know God forsakes no one in the path of duty. Weak as is my faith, I believe God has called me to this work, and that He will permit me to labor for Him."

It is difficult to appreciate the long isolation of such a sailing experience. Instance the following from her journal: "Yesterday was an event-

ful day. Early in the morning a sail appeared upon the horizon, the first we have seen for forty-six days. It gained rapidly on us, overtaking us about four in the afternoon, and proved to be the *Surprise* bound from New York to Hongkong. She sailed two weeks later than we and brought news to the 14th of July, telling of the surrender of Vicksburg, and the battle of Gettysburg. On hearing the war news, off came hats, and out came handkerchiefs, and three rousing cheers rent the air. Captain R—— called his crew on the forecastle deck and answered us with another round of cheers."

The captain of the *St. Paul* made life miserable for this little band of missionaries. She writes: "How can a man, an American, in this age of the world, render his whole ship's company in every way uncomfortable on account of the four missionaries, against whom he pretends to have no complaint except their calling? May God give him a better heart." The real reason however for his furnishing the wretched food upon which they had to live was a financial one, and the tale of his cruel inconsiderateness is almost incredible. A month after sailing she records: "We came upon a spoiled cask of water and found to our dismay that all the other casks were spoiled. We were not much relieved by hearing the captain say that we might be thankful if we fared no worse. The water is

putrid and tainted with spoiled rum. However, our wants were relieved by a fine shower yesterday and one to-day." Not only was the food poor in quality and poorly prepared and often half-spoiled, but the captain seemed to exercise a wicked ingenuity in regard to it, openly declaring his policy to make things go as far as possible by making them as unpalatable as possible, and swearing at the cook for using them up too fast.

At the close of the journey she says: "Our fellow passengers have been agreeable, but it is not possible to tell all that we have suffered on account of the captain." Because of his inhuman conduct the health of Mrs. Mateer and Dr. Corbett was permanently impaired; and they were not the only ones, as some of the sailors came down with the scurvy. Upon the representation of the passengers, the captain was deprived of his captaincy for several years.

Mrs. Mateer speaks of suffering from the heat, the thermometer in her cabin ranging from 83° to 90°. The usual trials and disappointments incident to unfavorable winds are mentioned. "We have entered the torrid zone from the south, and the hopes of the speedy termination of the voyage sadly fall, for the winds are light and little headway is made." There is the counting of days it will still take, and the longing for the end. Yet in all these hardships, privations and

weariness, Dr. Corbett testifies that Mrs. Mateer's "cheerful, sunny, hopeful disposition did much to cheer the voyage and help others to see the bright light in the clouds." At last they landed at Shanghai December 16, 1864, after an unbroken sailing experience of one hundred and sixty-seven days.

The large, fine, foreign-built city of Shanghai was even at that early date no insignificant place. Many of the great stone structures along the Bund, which make the city so dignified, were there then. But instead of the jinricksha, automobile, and trolley, the sedan chair and wheelbarrow were in evidence on the streets.

The generous and cordial hospitality of the Shanghai missionaries has always been appreciated, especially by young missionaries to whom everything is so strange; it is impossible, however, for those landing from a large present-day steamer, already having called at various ports, to appreciate the feelings of this little company, stepping ashore for the first time in the Orient after their long, lonely and trying passage. Mrs. Mateer records: "The same evening we had the precious privilege of joining the members of the mission, such as Dr. and Mrs. Farnham, and Dr. and Mrs. Nevius, in a prayer-meeting. The presence of so many Christians of itself was delightful, but when every voice blended in the song of praise, and when every knee

bowed, and all hearts united in prayer, we felt it to be a foretaste of the better world." At the home of missionary friends in Shanghai Mr. and Mrs. Mateer enjoyed their Christmas dinner, and their first wedding anniversary. In connection with this anniversary came to her as many times before, since the breaking up of her home in childhood, the longing for a settled home.

The second day of the New Year the missionary party, Mr. and Mrs. Mateer, Mr. and Mrs. Corbett, with others journeying north, left on the *Swatow*, bound for Chefoo. In this small vessel on the rough Yellow Sea they were all seasick, but by the fourth evening all had recovered sufficiently to sit up in the cabin, and were expecting to cast anchor in the Chefoo harbor that night. "But our experience of sea voyages was not so soon to be over. About eight o'clock we felt something strike, which we at once supposed to be a rock. The gentlemen ran on deck and soon returned, saying that we were fast in the sand! The captain had seen a ship lying in a cove with a part of her sails set, and supposing that she was lying at anchor, thought he must be in Chefoo, so ran in near her intending to drop anchor. He was terribly disappointed at finding himself aground. The ship lay with her broadside to the sea, the tide was running out, but must soon change. Although there was no prospect of a gale, the captain

feared the wind would increase when the tide turned, and the ship would probably go to pieces. Therefore it was decided all the passengers should go ashore. He thought we were but five miles from Chefoo, so two of our company started, intending to go directly there for assistance. The rest of us, following after, soon found it would be useless to attempt to reach Chefoo by the beach. Some Chinese tried to lead us to a habitation, but we were too self-confident to be led by them, so wandered on and on. At last they left us to go our way. We went a long way round a hill, and found them waiting for us not many rods from the place of parting. By this time we were ready to accept guidance, and after crossing a narrow valley soon came to a village where the snow of the streets was no warmer than that in the fields.

"The people were not easily persuaded to open their doors to us; and no wonder! A party of fourteen foreigners arriving at one of our peaceful villages at home before daybreak on a winter morning would be likely to excite some suspicion. At last a man came out with an armful of dried leaves, and made a light with which he saw the ladies of the party, and Mrs. Williamson's little girl. This touched his heart, and induced him to believe our story, so he kindly opened his door. His little house, dark and smoky as it was, was a welcome shelter to us after wander-

ing and waiting for five hours in the snow. Once admitted, the people were very kind, bringing us fuel, while rice millet, sweet potatoes and tea were all furnished in abundance.

"At daylight two of the party started for Chefoo, under the impression it was but half a mile distant. In reality it was twenty-five miles. All day we awaited the gunboat that they were to send us at once. About dark some foreigners who were in the place heard of us and brought us food and bedding, which made us comfortable for the night. The next morning the gunboat came to our rescue. In the afternoon they took us aboard, and during the night got the *Swatow* off the sand, landing us the next morning safely in Chefoo. The two who went on ahead, and Calvin, were the chief sufferers. A kind providence watched over us and fitted the back to the burden."

After a few days in Chefoo, the Mateers and Corbetts started out on the last stage of the journey, which was the most novel, if not the most dangerous. They had four shansi and three pack-mules. The shansi or mule-litter is unspeakable. Two long poles fastened to wooden saddle frames are placed on the backs of mules, one in front and one behind. Between the poles, in the middle of the length, is strung a network of ropes, and attached above is a poke-bonnet-shaped cover, made of matting. Food-

box, clothes, books and bedding are packed inside in various ways, according to the preference of the individual. Comfort is studied in the arrangement, but little is realized, though it is the missionary's Pullman car of North China. With mules that seldom travel in step, the distinct pepper-box, sieve-and-nutmeg-grater motions are not conducive to a restful ride, shaking up as they do the bones, the nerves and the temper, leaving one at the close of a journey generally demoralized.

Upon the trip of fifty-four miles, from Chefoo to Tengchow, this party of four were detained for two nights, sleeping on hard brick beds in the cold, barren Chinese inns, constantly disturbed by the stamping, snorting and munching of the mules, along with swearing of muleteers, as they fed them seemingly all night. The weather was cold, the snow was falling, and for company and guidance they had only one boy who knew not a word of English. On January 15, 1864, they ended this dismal journey. Arriving at Tengchow, they were received into the home of Mr. and Mrs. Mills.

III

HOME-MAKING AND LANGUAGE STUDY

SHANTUNG, a camel-shaped promontory lying well to the north upon the coast of China, is one of the eighteen provinces of China proper, somewhat resembling the Central Atlantic States in climate. Situated upon the seacoast at the north base of the camel's neck lies Tengchow, a walled city variously estimated from 30,000 to 70,000 inhabitants. It is fifty-five miles northwest from Chefoo, which, though a small town in earlier years, was the only port of entrance to the province till about the Boxer time, when the Germans opened T'singtau on the southern side of the peninsula, and built a railroad through to Chinanfu, the capital.

In 1862, Dr. and Mrs. Nevius, working in Central China, had been appointed to open Tengchow, but had been there only about six months. At the time of the arrival of the Mateers they were at Hangchow, whence they took their furlough. Dr. and Mrs. Mills also had been transferred from Shanghai to Tengchow and were already in residence. The Hartwell and Crawford families, of the Southern Baptist Church, were just established, and there have been Baptist families at

Tengchow ever since. The work of the Tengchow Mission was all, therefore, at its beginning.

The hostility of the people made it difficult to secure any property for homes and mission purposes. It chanced that a priest in charge of the Goddess of Mercy Temple, on the north side of the city, was much aggrieved and embarrassed because the people did not give the money he needed to care for the temple and the gods; so he took the responsibility of renting it to the Presbyterian Mission. The temple, a plastered building, consisting of one large room with altar and idols at one end, was wholly unadapted to residence, but had been made partially habitable by Dr. and Mrs. Nevius; having packed and stored their goods, the Mateers took possession. Mr. and Mrs. Corbett, utterly unable to secure any place to live, were obliged to return to Chefoo, and made that their home.

It is not strange that the Chinese thought some great calamity would befall the missionaries for thus daring to live in the temple of Kwan Yin, and to build a wall across one end in front of the gods, as was soon done; all the more because Kwan Yin was a popular god, most merciful of all gods. The tale runs that he was originally a man who lived twenty-eight hundred years ago. Eminent for great virtue and great talents, after death he became one of the gods. Wonderful stories are told illustrating how he saved from

various kinds of misfortune and distress. For example: "In the Tang dynasty many devils and hobgoblins broke loose, tormenting the people and creating confusion in every direction. When a man went from home, on his return he would find his house full of hobgoblins, all looking so much like his wife he could not distinguish them from her. When either husband or wife went from home they were obliged to use checks, so that upon returning they might know each other by matching them. Kwan Yin, seeing the country was about to be utterly destroyed, put forth his power and drove away these devils and hobgoblins." Many believe these stories, so that in every misfortune a vow or prayer is made to Kwan Yin. Women are much the most untiring in his worship, especially in praying to him for children, so it was considered more in keeping with propriety that he should be changed into a goddess; therefore, Kwan Yin changed himself into the Goddess of Mercy, and is always so pictured. For some time the idols were allowed to remain behind the wall that had been built before them, but by and by they were pulled down, some were buried, some stored away for safe keeping and later destroyed.

Mr. and Mrs. Mateer set about at once adapting the temple to their needs, and Mr. Mateer found his practical and mechanical gifts very serviceable. In the preparation of a study, an out-

IDOLS FOUND IN TEMPLE OF KWAN YIN

side chimney had to be built. As the Chinese do not have chimneys, and were unused to building anything secure enough for more than one story, the mason was without experience. But he worked rapidly, for a Chinese, in order to retain the patronage of the foreigner. When about two-thirds up, down fell the chimney. Mr. Mateer found he had to train the mason, as he later trained the men who built his permanent home. Out of the sheet-iron that enclosed their household goods, he contrived a stove in which he used three hundred rivets, and he added in many other ways to their comforts and conveniences.

After three years a two-story brick residence was built on the lot closely adjoining the temple, the latter being used for school purposes. Among the Chinese a two-story house was unheard of, and the difficulty of getting it properly built was great. It faced a walled garden, and had pleasant homelike verandas on both stories from which vines and a fresh bit of grass could be enjoyed in the midst of a city destitute of such refreshing glimpses. The nearness of the school was necessary, and was an advantage in all respects but one. According to the Chinese custom the students study the classics aloud and in a high key. This concert begins, to the dismay of those bent on obtaining much-needed rest, about four o'clock in the morning.

The Mateer home was always open to their

friends. Many new missionaries have spent the first months, or years, under this hospitable roof, all of whom found in Mrs. Mateer a mother, a counsellor and a guide. Various motherless missionary children were cared for during longer or shorter periods. One of these writes: "Memories of Mrs. Mateer—'Auntie 'Teer'—as I called her from babyhood, run through my earliest recollections. These silken threads wove bright and joyous patterns in the web of life in childhood, and afterwards turned into pure gold, as the young, struggling missionary was strengthened, cheered and inspired by the counsel and life of this noble daughter of the heavenly King. "A few weeks after my first great sorrow, father took his three motherless children to 'Auntie 'Teer,' and while he went about the great work imperatively calling him into the interior, she loved and mothered us with all the strength and sweetness of her great heart. Her days were already crowded to overflowing with her work for the Chinese, but we children never for a moment suspected that we were an added burden. I remember especially the evening hours, when we gathered around her knee and listened to her stories or told her all that was in our hearts.

"Only once did I go to her with a tale of woe that did not elicit the expected sympathy. We children slept in a large room safely guarded by our faithful old Chinese nurse. One night I

awakened from a nightmare, oppressed with fear, and my nurse asked me what was the matter. She at once told me the devil himself had been at my pillow and there was but one thing he was afraid of; if I would take three deep long breaths at his next appearance and swallow some of his attributes, he would never dare to trouble me again. This may strike one as a rather heroic remedy, but I was a brave child and followed her advice to the letter, just as I was dropping off to sleep again.

"Thanks to this rash act I slept sweetly the remainder of the night, and in the morning I gravely recounted my thrilling experiences to 'Auntie 'Teer.' Oh! how she laughed! How her black eyes twinkled! How merrily her dimples came and went, as she vainly tried to bring herself into an attitude befitting one who deals with a seven-year-old child, who believes she has just swallowed three huge gulps of the devil! Her laughter had more effect upon my poor little mortified soul than the serious sweet talk which soon followed; and during the following two years, when I was much thrown with well-meaning but superstitious Chinese servants, I never again believed their strange stories, but combated their foolishness valiantly, in the memory of that merry laughter."

Mr. and Mrs. Mateer began the day after their arrival the study of the language, an undertak-

ing attended by much greater difficulties fifty years ago than at present. At best it means hard, unremitting work for two years, and to excel one must keep on improving throughout life. Mrs. Mateer persevered until she was able to speak with great ease and fluency. Every one could understand her, and she had the power of compelling all to pay attention; yet she did not escape the many ridiculous blunders every one makes before he is out of the woods. It is related that a missionary transferred from Central China and hence confused in his pronunciation and accent, when intending to announce a monthly concert, said: "There will be a rooster in this church Wednesday evening. I hope you will all come." The story remembered about Mrs. Mateer is this: The word for "lion" and the word for "louse" have different inflections, but otherwise sound the same. She was one day telling her boys of David's killing a lion, impressing upon them what a great feat he accomplished, and that it was by God's assistance; the boys with a surprised air protested they had killed many such.

Both Dr. and Mrs. Mateer came to have a wide reputation as superior in the use of the Mandarin, spoken and written. They were so impressed with the importance of the mastery of the language that during twenty-five years they spent a great deal of time in the preparation of a manual

of over two hundred lessons in the Mandarin, the language of three-fourths of the Chinese people. Mrs. Mateer was always her husband's most trusted and faithful critic in his literary work. These Mandarin lessons owe much of their literary form to her excellent taste. She collected sentences, selected English words, amended, criticized, and read proof, all of which occupied much time. Her husband says that she would not allow him to give her proper credit for her work. Indeed if genius means capacity for taking infinite pains, they are both deserving of fame. This manual is the standard in China. But few master all the lessons, and none can know the amount of work expended in their preparation.

IV

FIRST STEPS IN COLLEGE-MAKING

THE first autumn in China, after much prayerful consideration, and after six months' study of the language, a boys' school was opened by Mr. and Mrs. Mateer. Both had come to China with this in mind, believing it to be an effective way to build up a missionary church, and having already had experience in teaching. That the school developed later into a college was no accident; from the beginning this was their cherished ambition.

They were not at all in accord with the idea of many earlier missionaries that their only work should be to preach; and yet they were farthest removed from the thought of pushing education for its own sake, or of regarding it as other than the handmaid of the church in her work of soul-saving and character-building. Mrs. Mateer says: "I used as a child to drop corn, and think I was doing an important work. The men who came after, covering it with their hoes, did a harder work; but the hardest of all, and certainly not the least important, was the hoeing out of weeds, hilling up the corn, and cutting off the suckers while the crop was growing. More are ready to

preach the Gospel than are willing to settle down to the persistent, steady, hard pull of educational work." [1] These were the considerations that controlled throughout the long years of faithful, unostentatious school work. They reveal to us Mrs. Mateer's vision and consecration. It is easy to make a prominent showing and interest the home church by the baptizing of large numbers, whereas the humdrum of school work and shepherding care affords little to write about, and requires infinite patience, devotion, and faith.

The first school was composed of six boarders, to which number Mr. and Mrs. Mateer limited themselves until they could receive from the Board formal sanction. Besides these they had two day pupils. Only one was older than eleven years, and only one had before attended school. It was necessary at .that time, in order to secure the attendance of these boys, to make a formal written indenture, such as the following:

"The Presbyterian Church of the great American country has appointed the Rev. C. W. Mateer to open a free school in the North Kwan Yin Temple, in Tengchow-Fu. He promises to provide the pupil's food, clothing, and all the schoolroom necessaries, and if the pupil is sick

[1] In recent years it has been found easier to get men for the kind of educational work now carried on in China than for direct evangelistic work.

will call a physician. He also promises not to take the pupil away from Tengchow-Fu. Li Fang Mao, of his own free will, brings his second son, age nine, to this school for six years. If the boy during this time runs away, his father promises to find him and restore him to the school. If during this time his father takes him away, he is to pay all of his expenses for whatever time he has been in school. If Mr. Mateer finds that the boy cannot and will not learn, he may at any time send him home. Both parties agree to this and cannot break the covenant.

"(Signed) Witness . . . . . .
"Scribe—CHANG KAN CHIN,
"Father—LI FANG MAO."

Indentures are now unnecessary, and long since out of date. At first, in order to get boys to attend school, everything was supplied; now they are eager to come, never run away, and furnish not only all clothing and books, but also a large part of their board, the amount depending on their financial ability. Under the influence of the prevailing fear of having a mercenary church-membership, a rule was made that the sons of Christians would not be received as boarders; but this was long ago changed, and instead of being discriminated against, the sons of Christians have become the ones most desired in the schools.

In the beginning of the second year word came from the Board approving the school, rec-

TYPICAL GROUP OF RAGGED CHINESE BOYS, SUCH
AS THOSE FIRST GATHERED INTO THE SCHOOL

ommending that the number be increased to twelve, which was the number during that year. In the spring of that same year, 1865, the first boy was baptized, a happy event for Mrs. Mateer. In the following year, to her great joy, her older sister, Miss Margaret Brown, came out to be associated with her, taking an active part in the boys' school for a few years, and later opening a girls' school of her own.

During the early years of the school it was necessary for Mr. Mateer to be absent for long periods upon preaching and itinerating tours in the country, leaving much of the responsibility to Mrs. Mateer. Fully two-thirds of the practical work devolved upon her. She gave her time night and day to every detail. She kept the accounts, looked after the food, the clothing, the health of the boys, and a hundred miscellaneous matters. "Just think," she writes, "of having to watch thirty boys every day, to see if their rooms are swept, their beds made, their heads combed, faces washed, looking over all their clothes once a week to see if they have lost anything or have failed to wash, or mend, or, worse still, change them; most especially to poultice their scrofulous sores;—yet, when the boys are good and everything goes smoothly (as it does for a little while now and then), I think what woman so happy as I."

To the end she was the confidante and adviser

of all in their troubles, trials and plans, in their marriage alliances and in their spiritual exercises. The thoughtful care she gave endeared her to the hearts, not only of those who were in the school, but to their parents as well. Before the close of the first week of each new year of school, she knew accurately the full name of every pupil. In China there is a complicated nomenclature to represent the various family relationships. Mrs. Mateer was one of the few missionaries who could correctly use it.

It was not an easy matter to decide how to accommodate Western methods of education to the Oriental habit of mind, accustomed to regard memorization and learning-by-rote as all-sufficient. Mr. and Mrs. Mateer included in their curriculum of studies the Chinese trimetrical classics (which were explained as soon as committed), geography, mental and written arithmetic, natural philosophy, "Peep of Day," "Pilgrim's Progress," "Evidences of Christianity," and the "Church Catechism"; later were added algebra, geometry, astronomy, chemistry, etc. They early began, also, giving their students practice in writing compositions, a new feature of school life to them. As early as the summer of 1867, drill in debate was established as one of the regular features of the school. Such practical and helpful subjects as the following were debated:

"Which is more difficult, to rule by reason or by force?"

"Are the rich or the poor more apt to fall into sin?"

"Which is the better for this life, Christianity or Confucianism?"

"Which is better, to stay at home, or go abroad?"

"In getting an education, which is more important, talent or application?"

"Which are superior in social customs and philanthropy, the Chinese or foreigners?"

"Is it beneficial to be reviled?"

"Which is better, to worship false gods, or none at all?"

Besides these debates there were given every Saturday afternoon orations, essays and declamations. The boys made great strides in these, and became so interested that a few of them prepared original material for declamations. Mrs. Mateer remarks: "The immense advantage of this literary society has been apparent from the beginning. The Chinese lack any such training. Public speaking is an unknown art. In our school the tongue is loosed, the thoughts are trained to come quickly, and to be expressed accurately. The students learn to preside at and conduct meetings with parliamentary precision, a great help in church meetings, as well as in business. In the Shantung Federation meeting

(one may say in passing) the splendid results of this training have challenged admiration, and been a matter of common remark.

Indeed, it may be said of Mrs. Mateer that she was an accomplished teacher, especially of young boys. Religious books, such as "Pilgrim's Progress," Old and New Testaments, etc., she taught with skill, making them tell upon the religious character of her pupils. Besides these subjects she taught geography, arithmetic, history, music, etc. Both Mr. and Mrs. Mateer earnestly opposed much advanced teaching of the Bible directly by the various native teachers. They thought its sacredness and supreme importance in the eyes of the students were sure to be sacrificed by a too familiar and perfunctory handling, or by insufficient preparation on the part of the teacher to give such teaching due weight and value. Conditions are very different from those obtaining in the American college, which can command expert enthusiasts and men of high training for the special teaching of the Bible. Their plan was to teach in the class room Bible history, along with such books as "Evidences of Christianity," "Pilgrim's Progress," "Philosophy of the Plan of Salvation," etc., and to make the Sabbath the great day for Bible preaching and teaching.

When Mr. and Mrs. Mateer moved into their new house, the main building of the temple was

rearranged for the school, which had grown to quite a respectable size. In '69 further enlargement was made to accommodate thirty boarders, and the school divided into higher and primary departments. The partitions were taken out of the main building, making a room thirty by twenty-one feet. This was used for the high school during the week, and until the church was built, for services on Sunday, as it was the largest room in possession of the mission. The north room in the west wing was used for the primary school. Hereafter these two departments were entirely independent, each having its own kitchen, cook, and monthly allowances.

"1870 was a year of much encouragement. New boys were added, some from regions hitherto unrepresented. The clothes of the new students were provided by their parents, quite an advance upon the former custom that the school provide everything. Mr. Li, the new teacher, was more satisfactory than previous ones. He was enterprising and efficient, and inspired the boys with more enthusiasm in their studies than they had ever known. He was quick to discern character, and judiciously awarded praise or gave censure. He had been hopefully converted during the year. The Christian boys entered into a concert of prayer which was continued throughout the year. Three older boys were baptized and several others were seeking the Saviour. The moral

sentiment of the school was on a higher plane. This was especially noticeable in the matter of lying. There was also less quarrelling and greater possibility of making peace after a quarrel.

"During this year the boys devised a plan to break up among themselves the habit of using bad language. All with the exception of the smaller ones entered into an agreement that any boy who was heard to revile should be reported to Mr. Li, who was to fine him a certain sum of 'cash,' or ferrule him so many strokes. Mr. Li was to collect the fines and expend the money so as to benefit all. And so, whereas at first there was no Christian sentiment to be counted upon among boys gathered from out their heathen surroundings, this humble beginning was of great significance. From year to year the Christian character of the school steadily increased, until in 1894 in the collegiate department of more than sixty there was but one who was not a professing Christian."

By death and removal Tengchow had lost in the years of '73 and '74, Mr. and Mrs. Capp (formerly Miss Brown, Mrs. Mateer's sister), Mr. and Mrs. Crossette, and Mrs. Mills, leaving Mrs. Mateer the only woman in the station. The burden of sorrow and extra work thus placed upon her laid her aside for a time. Her work in the school, as far as teaching was concerned, was

temporarily suspended. However, she did not idly rest, for she was always about her Master's business, whether in health or lying on the couch as she often had to do. She says: "Though I can hear no classes, I talk much with the boys, and I sometimes think that this weakness has drawn them more into sympathy with me and increased my influence over them. I love to work,—indeed I sometimes think I put work into too high a place; but if my being laid aside will hasten the great ends sought, I ought to be glad." And this was written after more than a year of great pain in the head.

Again: "I have always made it a point to spend a great deal of time with the boys in their rooms, sometimes telling them stories, or what I like better than anything else, talking with them, —drawing them out to ask questions, and express their own opinions on all subjects. This gives me so many opportunities of throwing in a word of warning or of encouragement, and with much better effect than in a set lecture. Once I remember telling them about the hydra-headed monster of the old fable, and that there was one in school, setting them to guessing it out, and not allowing the older boys to say anything. It furnished employment for a long time to pick out its heads and cut them off. The result was at least the temporary cure of some bad habits." In such ways she helped the boys to

resist and overcome meanness, duplicity, and other faults, and above all to accept Jesus as their personal Saviour and mould their lives by His teaching and example.

At the close of 1876 a regular school commencement was observed. Of this Mrs. Mateer gives a description: "One evening was occupied with a literary contest. There were two essays in Mandarin, and two in classical style, two orations, and a debate, with judges who decided the respective merits of each exercise. On commencement evening, three young men were graduated, each one speaking,—one upon, 'What is it to Fulfill One's Whole Duty as a Man;' another, 'Progress, the Law of True Living;' and another, 'The Valedictory.' A Baptist friend said of one oration that it would have done its author credit at any commencement in America. These accomplished and earnest young men have learned no English and have not been lifted above their natural position or in any way denationalized. Our aim has been to enlighten and train their minds, to make them strong, manly, self-reliant Christian Chinese, fit for the Master's use."

Thus the little school of six had gradually increased until after twelve years it numbered thirty-six and offered a greatly enlarged curriculum of studies. Through it all there had been unsparing toil, and much earnest prayer on the

part of this devoted couple. Mrs. Mateer says: "We have had great comfort in this school these last years. God has blessed our unworthy labors far beyond my weak faith. Oh, if the twenty-one professed Christian boys hold out faithful until death, and really consecrate their talents to the Saviour, what a power they may be in the Church! My heart aches with the prayer for them that as they take their places among the working forces of the world, the Lord will give them a spirit of consecration and use each one to the full measure of his educated abilities."

Thinking at this commencement time of those missionaries who had died at Tengchow, she says: "I believe blessings come upon us and our work here in answer to prayers from earthly closets and altars and sanctuaries, and also in answer to prayers from the nearer presence to the throne of grace. It is to me a comforting thought that we have not lost the prayers of the loved ones gone before."

V

HIGHER STEPS IN COLLEGE-MAKING

"THE boys have finally become convinced that our system of education is of use. They see its advantages and know that not only is their *wen-li* (classical language) not hindered, but that the mental training they get is of immense value to their *wen-li*. The school enjoys the hearty support and sympathy of all the mission, and has gained the confidence of the Christians, as well as quite an extended reputation." So gratifying a record of results achieved marks the readiness of the school for enlargement into a college; but this step, already in contemplation, was deferred for a little by the furlough of Mr. and Mrs. Mateer. They had been sixteen years in Tengchow without furlough, twice the ordinary length of time now customary. This in itself is a commentary on their loyal devotion to this school and the work in general. They had been unable to secure any one capable of taking charge of the school during their absence. Dr. Wherry, of Peking, finally came to relieve them, making possible the much needed year of rest and refreshment in the homeland. During that year in America the future

college was much in their thoughts and prayers, and was the subject of conference with the Board, who approved the plan, and placed under appointment Rev. W. M. and Mrs. Hayes to assist in the growing institution.

Upon their return to Tengchow, the whole body of students together with the teachers went out a long distance beyond the city gates to welcome them back. The boys had especially missed Mrs. Mateer's motherly care. She says, "It seems so perfectly natural to be hobbling over these rough streets and looking persistently straight ahead to avoid disgusting sights, and airing the room to blow out the smell after callers leave, that I can hardly realize that we have been so long and so far away." Again: "We have such an interminable amount of talking to do here. I spent full six hours talking with one man about his boy, and an hour and a half exhorting the man who sent him here."

By this time the school had increased in number from forty-five to seventy, and presented many problems in connection with its enlarging life. Of this she writes: "The school has quite outgrown our strength. We have now, of course, a great deal of Chinese help, but there is much work none of them can do. They are faithful and energetic teachers, but lack in resource and thoroughness, so that they need constant supervision. As to moral influence,

their intentions and purposes are all right, but they are without the independence and strength to make their influence felt as we have succeeded in doing." "With the large increase of students both Calvin and I fear for the influence of the school. Its moral standard will not rise higher. Indeed we fear it will fall. It is not possible to reach sixty or seventy pupils and do as much for them as for thirty or forty." In 1891 she says: "If we get more money we can enlarge a little; but not much. One hundred students is enough for one institution in a heathen land, even when many of the parents are Christians. I think I see why the schools in India have not had a more powerful Christian influence. It is because they grew in numbers too fast. The mass was too great for the amount of leaven to permeate it through and through. We were impatient at first of our slow growth for so many years, but we see now it was best. We could never have gained so much influence except by beginning with a small number and working up gradually."

The emphasis placed upon personal influence by these founders of Tengchow College was certainly wiser than would have been an ambition to have a very large institution. The plan of creating large "trusts" may succeed as success is measured by financiers, but great combinations do not win out in character-building. Character is a hand-made product with

personal influence as the all-powerful agency. Such influence is lost when large aggregations of students are to be dealt with. The atmosphere tends to become saturated with worldly ambition, and the missionary educator is found nourishing the very thing he professes to deplore. The great need is smaller colleges, widely distributed, and conducted by qualified men of evangelistic spirit, in which can be taught the foundations of the sciences, that will break down ignorance and superstition, while training men of influence for all positions, preëminently the ministry. With this point of view Dr. and Mrs. Mateer remained to the end of their lives in ardent sympathy. In accord with this also was the judgment of Dr. Ellinwood. "I have long regarded Tengchow as the best type of college and the best higher educational work to be found in China; and although there are greater names applied to other institutions, it has seemed to me that the Tengchow School is most worthy of the name of College. I wish we had more funds for its use, but as between a more ambitious plant, and a living, growing, overcrowded institution, I would rather have the latter. A big, healthy boy with short trousers and scanty jacket is much better than a sickly sprig with the best and most ample tailoring."

In 1882 the mission formally voted to ask the Board to sanction the enlargement of Tengchow

High School into a college. The Board acceded to this request, and Mr. and Mrs. Hayes were sent out. There was already a good outfit of physical and chemical apparatus, also a fine telescope on the way. The college was most fortunate in the efficient and valuable service of Dr. and Mrs. Hayes, who for eighteen years were connected with it, Dr. Hayes serving as its distinguished president for the last six years of that time.

Mrs. Mateer's improved health now enabled her to do an increased amount of teaching, of which she writes: "I enjoy it, and we can see the good effect of my being more with the students in the class room. It seems to me that some of my most effective work is done here. I do not refer now so much to the teaching, as to the indirect influence of this daily contact." As the work of the college developed, she highly appreciated the importance of having women teach advanced studies, and the influence this enabled them to exert. When later she suffered much from distress in her head, and found herself unable to do as much advanced teaching as she longed to do, she always felt that she was missing a great opportunity, and rejoiced when other women could be found to share the college work. In this Mrs. Mateer showed excellent judgment. Nothing is more worthy of remark than the influence of women where they have

GRADUATES OF TENGCHOW COLLEGE

been teachers in the higher institutions of learning, and it may be questioned whether education in China to-day is not suffering for lack of their influence in the class rooms of the colleges.

In ways that lay outside the class room Mrs. Mateer always gave special attention to the younger boys, conducting for them a weekly prayer-meeting in which she succeeded in greatly interesting them and awakening their consciences. It was a settled custom to conduct by groups an examination of the Sunday morning sermon, each student giving something that had impressed him. Mrs. Mateer always met with the younger boys. "At one time a boy who sat about the middle of the class adopted the plan of saying the other boys had already given all his points. Mrs. Mateer 'caught on,' and next time asked him the first. He, taken quite unaware, foolishly made his usual answer, when all the other boys laughed." From the giving of one thought or sentence they were tactfully led on until they would be able to reproduce much of the sermon. This meeting she closed with prayer.

Still another plan was to go out to the school, sit in the court, and when the boys had gathered around her, tell them Old Testament and various other stories. "She could tell a story with an earnestness and life-likeness that held the closest attention, and fixed the lesson on the

mind, never to be forgotten; stories of self-conquest, of persevering industry, of noble and Christlike lives. She believed that every child had something good, and should have a fair opportunity to develop the best possible, to overcome and eradicate by God's help everything mean and sinful."

Again, visits to the homes of the boys constituted an important and necessary feature of her work, enabling her to touch their lives through relationships formed with their home people. She says: "A visit to the mother gives me a hold on the boy such as nothing else can." Heralded by the schoolboys, her name had gone before, and many mothers and other friends were anxious to see and hear her. They would take her around to all their friends, and crowds would come to see her. Her influence through her medical work in the schools is described elsewhere. In such ways she came to know the boys thoroughly, their home circumstances, their joys and sorrows, trials and temptations, gaining an influence that continued through their college course, and after their graduation. She says: "God has greatly blessed us in some of these young men. In their work I think we, with those at home who support and pray for us, have a glorious reward."

In the year '86 she writes of the beginning of a missionary society in the college: "We have

just organized the Foreign Missionary Society, which promises well. The monthly concert has always been observed here, and we have always tried to interest the boys in the conversion of the world. The Tengchow church has long supported an evangelist, besides helping the poor. All the boys who are members of the church contribute, most of them, for their circumstances, quite liberally; but this is their first giving to any object beyond our own province. The society studies the religious conditions of the world by countries, writing essays on the manners, customs, history, religion and the fruits of the religion. Once a year they hold a public meeting for which they prepare something special. This involves much labor for the translator." For many years Mrs. Mateer translated material for this meeting, and for each monthly meeting. Mrs. Hayes and Mrs. Ritchie, who did this in her absence, found it no light task.

Of one meeting she writes: "Last Wednesday we had an enthusiastic missionary meeting and raised sixty thousand cash for the debt of our Foreign Missionary Board. In this meeting one of the speakers, with Chinese aptness, said: 'In America they think us Chinese about the offscouring of the earth. Now if we come up to the work, and do our best, it will count for more than if people in better repute had done the same thing. You know if some worthless wretch

of whom there seems no ground to hope for any good ceases from some of his badness, everybody begins to praise him; whereas, his neighbor, who has always been upright, does much better things every day, and no one notices him. So it will be with us if we do our duty. The people in the United States will say: "They are not so bad after all. It is worth while still to work for the Chinese." Though what we are able to do is not much, it may be like a drop of pain-killer to the stomach-ache man.'"

It is interesting to note that about twenty years after the organization of this society, the Presbyterian membership of ten thousand in Shantung organized a missionary society and sent missionaries to a destitute place in another province. Those whom Mrs. Mateer had influenced were prominent in this movement and one of her students is the leader of this band.

In 1890 Mrs. Ritchie began and continued for four years in the college work for which her late husband had been preparing. She made her home with the Mateers, and gives her first impression of Mrs. Mateer: "Never will the memory of that face be dimmed in my mind. Those wonderful dark eyes that beamed with such loving sympathy! That face so strong, which showed the traces of great suffering, but with all, such wonderful serenity! The impression made was this—if ever I were in great trouble I

should like to have Mrs. Mateer with me." Upon leave-taking to marry Mr. Lingle she says: "It is with great sorrow we separate, for the love of mother and daughter has grown up between us. I feel that whatever I have accomplished or hereafter may accomplish is, humanly speaking, due to the influence and example of Mrs. Mateer."

During a missionary life of thirty-four years Mrs. Mateer visited the home-land but twice. Dr. and Mrs. Hayes and Mrs. Ritchie made possible her second furlough in '93. Soon after her return to China she attended mission meeting in Weihsien, and writes: "The work seems all the sweeter that we see so many new fruits of our former labors which have come to light while we have been away. There are eighteen of our Tengchow boys here. They made a dinner for us, and we spent some four hours together very pleasantly. The affectionate attention they pay us is a rich return for our interest in them, and the work they are doing an ample reward for our labors."

Mrs. Mateer had now lived to see the school and college she had helped to found grown to full stature and regarded as the best educational institution in China. The record for the year '94 shows it had graduated forty-seven in the full course and twenty in a partial course, all being professing Christians. The curriculum of studies had been made fully equal to that of the

average American college, Chinese classics being substituted for Latin and Greek. Instruction in Western sciences—mathematics, physics, mechanics, engineering, chemistry and astronomy was quite remarkable for thoroughness, Dr. Mateer being an enthusiast in this department, and making, with the assistance of his trained Chinese helpers, much of his own excellent apparatus. These studies were added to only as fast as it was possible to have thorough instruction in the new departments, thoroughness being always a cardinal and determining consideration. The total number of students in attendance was about one hundred. Of the forty-seven graduates, ten had studied for the ministry, eleven were college professors at Tengchow and elsewhere, the remainder were teachers and lay helpers. The college continued to maintain its high standard of excellence, its graduates also increasing in number from year to year. They were eagerly sought for positions of responsibility, and as soon as advanced government schools were opened many of the Tengchow graduates were employed as professors, especially in science. As early as 1897, Dr. Mateer writes: "Dr. Martin has engaged for the great university at Peking, started by the young emperor, twelve of our young men as professors; in fact, all the young professors of Western learning are from our college, save one."

In 1904 the college was removed to Weihsien, a place on the railroad, much nearer the centre of the province, and there made the Shantung Union College. The following is an account of those who graduated at Tengchow, but it represents only about half the students, since as many more left before graduation.

Teachers in church schools	68
Teachers in government schools	38
Pastors	17
Evangelists	16
Doctors	7
Engaged in literary work	10
Engaged in business	9
Engaged in Y. M. C. A.	2
Engaged in various other occupations	16
Dead	22
Total	205

These men are scattered among thirteen denominations, and one hundred schools, in sixteen different provinces. It is not too much to say that the Tengchow College, in itself and through the men whom its training had produced, affected for good the whole education of China. There had come to be a very manifest improvement in methods and a marked change in the favor with which the educational branch of missionary work was regarded by most missionaries. Even whole denominations decided that their policy of neglecting educational work had been a mistake, and

they were proposing to rectify it as soon as possible.

The feeling cherished by the body of graduates and students concerning Mrs. Mateer's part in the college was fittingly expressed just before her last illness, on her sixtieth birthday. With most imposing ceremony they presented her with a beautiful, decorated silk mantle, bearing all their names, and placed a large title, or sign, in gilt letters over the front door of her home: "*Aged Character-Nourishing Mother*," or freely translated, "*The Aged Mother Who Has Nurtured Noble Men.*" It was the proudest day of her life when these young men presented her with this token of their loving reverence and esteem. When she was laid to rest, not long after, the beautiful mantle was, at the earnest request of the Chinese, thrown as a pall over her coffin, and the scrolls, banners, and silken canopy were carried at the head of the procession, first to the church, and then to the cemetery.

VI

DIFFICULTIES AND DISCOURAGEMENTS

THE foregoing chapter upon Mrs. Mateer's school work leaves much deserving of mention. No one can adequately portray the difficulties under which a Christian college was built up in China. Below are given some that confronted Mr. and Mrs. Mateer. *Among these the most serious was Mrs. Mateer's lack from the first of vigorous health.* This was not owing to climate, for Northern China has one of the best in the world; it was partly organic, partly due to her experiences on the voyage, but chiefly to the constant and tremendous strain of overwork.

A fellow missionary says: "She offered herself to the service of her friends with a most generous devotion. I think it is not too much to say that she gave herself a sacrifice for the people to whom she devoted her life. Her sympathy with all who came to her bringing their trials and burdens of sorrow, and her constant thought how she could help and spare others was a burden she gladly bore, but I fear it often made a heavy call upon exhausted nerves and strength."

Another says, concerning a visit to the home

of Mrs. Mateer: "I learned to sympathize with the disciples who went aside to rest. They were hoping for an uninterrupted communion with Jesus, only to find that the multitudes had outrun them, and were waiting on the other side. Our visit was constantly interrupted by schoolboys, teachers, evangelists, Chinese women and children, as well as missionaries, seeking the advice and help never denied them; yet her brave overwhelmingly busy and cheerful life helped me more than any hour of conversation could have done."

Still another: "I remember Mrs. Mateer, who all her life in China suffered from ill health and so worked always at a disadvantage, remarking once that she felt like one of the mules in a mule-litter, with raw spots on his back, that had all day to plod along with his fearful load constantly rubbing his sores."

Once she confesses: "Certainly it would be far easier to be patient with others if one had no aching body or quivering nerves to worry her. Yesterday was cloudy and damp. Were I a heathen I should say it was dedicated to the God of Rheumatism. I heard my classes, and put in the rest of the day groaning." Again: "This year has been a trying one in the school. The chief teacher has done very badly, the younger teacher left after my return from the country, and we have not been able to supply his place.

Somehow, I have to spend the day in bed oftener and take more rest than I did last winter. I get clear tired of the Chinese and want to go home, but I have never kept that notion for more than one day." The wear of heathen surroundings and the continuous presence of the Chinese pressed heavily upon her. During a few days spent at Dr. Martin's mountain-retreat near Peking she writes: "How delightful it is, this pure mountain air, after the dust, filth and smells of the city,—real grass and great acres of it clothing the hillsides to their summits, oaks and maples such as I have not seen for years. I have never before since I came to China been for one whole day out of the sight and hearing of the Chinese. You can imagine how I enjoy this retreat where I can spend a half day at a time entirely alone if I choose."

The following gives a picture of one day's work: "As I cannot sleep for a while, I will write you. Before I came down-stairs this morning, the house woman came to say that her baby had been sick all night with croup, and asked me to get her some medicine. I quickly gave her some oil and camphor, together with some ipecac, and hurried her off home. A man was waiting to say that the chair-bearers of Mrs. Mateer, going to Weihsien, had struck for higher pay, and the servant who was to have gone with her flew up and had a mind not to go. A lot of time was

spent in dickering, chair-bearers were secured and a servant hunted up. After breakfast we had Chinese and English letters to send off to Chefoo; then I went to see the sick baby. I had a hard history lesson to get and two classes to hear and three boys wanted eye medicine, one worm medicine, and six cough medicine, while a country brother wanted three kinds of medicines for his friends, and the chair-bearers all had to have some before they started, and it rained a little, and you may add to all this eight or ten Chinese standing looking on. Finally, at one o'clock Mrs. Mateer got off, and I rushed over to the girls' school to see Mrs. Shaw and get directions as to what needed attention during her visit in the country. There is a nasty scrape on which needs to be settled. We decided that after Mrs. Shaw leaves I am to expel one girl, whip another, and give a good scolding and perhaps whipping to a third. I came home to find my arithmetic class waiting. After delivering messages to a number of pupils, I felt tired, and went up-stairs to see the baby and calm my nerves before supper. My days are not all like this, but simply very busy and very miscellaneous."

Mrs. Mateer's breakdowns were due to emergencies that laid on her additional burdens. The following is one illustration of many such experiences: During the summer of 1867 a horde of robbers from Honan, a remnant of the

Tai Ping Rebellion, swept through Shantung Province. They produced such wide-spread panic that the country people fled for protection to the high-walled cities, or the mountains. These robbers killed, plundered and burned wherever they went. Tengchow City was alive with those who had taken refuge within its walls. They lodged in every conceivable place. The mission premises were crowded and Kwan Yin Tang was no exception. About seventy people lodged in the court, many of whom were sick. Mrs. Mateer gave her whole time to them. She doctored and nursed the sick, fed the hungry, comforted and preached to all. The great crowds and the exposure caused an epidemic of fever. Among those in the compound there were several cases to whom she gave such careful attention that not one died. Furthermore, her sister was ill during this time. The strain of all of this in addition to her regular work precipitated a breakdown from which she recovered only after a trip to Peking, and later to Shanghai for rest and care. One of the trying phases of this was the loss of her voice so that she could not speak above a whisper, and from this she suffered at various other times.

Of the missionaries who came one after another to assist in the school, ten died, broke down in some way or other, or withdrew to be married. Each disappointment left the Mateers sorrowful and dis-

consolate, but they still held on, bent upon trying again. "Pressed on every side yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed."

For many long years the absence of physicians in Tengchow was an embarrassment, and an added burden. In the earlier years of mission work there were but few doctors who responded to the missionary call. Mrs. Mateer's own health suffered from lack of medical care, and from force of necessity she shouldered the burdensome responsibility and work of doctoring the boys, and many outside the school as well.

The school suffered on account of insufficient as well as old and inferior buildings, some of which must have been unsanitary. During the first years the main school building was used for church purposes, an arrangement that meant inconvenience and confusion. After about thirty years five thousand dollars was put into new school buildings, but this was only a short time before the college was moved to Weihsien. The Mateers were somewhat reconciled to such poor accommodations by the desire to keep their students in touch with the common people among whom it was hoped many of them would labor. They certainly had exceptional success in this direction, though the plant would have made a poor showing to a millionaire visitor from

America. The outcome of the school indicates that in China it is better to err on the side of plainness and simplicity rather than to transplant the elaborate equipment, the pretension, and display of the West.

The lack of books was serious but this did not daunt these missionaries. They were always champions of the idea that the whole college curriculum could and should be taught in the Chinese language. Drs. Mateer and Hayes prepared various scientific and mathematical books which are in extensive use, and taught others from manuscript. Mrs. Mateer assisted her sister, Mrs. Capp, in publishing a mental arithmetic; but her chief contribution in this field was the preparation of a hymn-and-tune book. She felt the importance of song among the Chinese, who as heathen never sing, but who are fond of music and can be taught to sing well. This book was found necessary and was wrought out in connection with her years of music teaching in the school, and also in the church, where she led the music until she had trained the choir. It is a statement of the principles of vocal music, in the form of questions and answers, followed by a series of progressive exercises, rounds, lays, etc., together with a large collection of church tunes and hymns. It uses a modified system of shaped notes which makes the acquisition of vocal music easier, while not impairing its use for

the instrument. As this book had a wide circulation Mrs. Mateer later revised and stereotyped it.

The Chinese teachers at first were far from satisfactory. Western education was despised and foreigners hated, so it was almost impossible to secure good helpers. The best were ignorant of all approved pedagogy. For example, they expected the students to do all the work, they ruled entirely by fear, and in the presence of the boys praised the brighter and depreciated the duller ones. Custom called for older men who had spent their lives poring exclusively over the Confucian books and had come to revere Confucius as a god. To give up all of that and acknowledge that Confucius was only a poor sinner like themselves, in need of a Saviour, was shocking. Of course while more eloquent for Confucius than for Christ their religious influence could not be good. It is mentioned that one teacher who was quite satisfactory in the school was later found to be an opium-smoker and gambler, and was compelled to leave the city to escape bad debts. After great difficulty another was secured. This man's bodily presence was weak and contemptible but he came highly recommended. The boys received him as the frogs did their king, and no wonder! He was about as efficient as a log on a throne. But finally by dint of scolding and threatening he did wake up and get to work with a will.

In view of all this, it can readily be seen how very important was Mrs. Mateer's close touch with the boys in counteracting such conditions. This state of things is now largely changed, and was so even in later years at Tengchow. Cultured Christian teachers of strong character and influence have been trained from childhood. The introduction of Western learning has been decreed by the emperor and is rapidly becoming popular, while in most cases correct religious ideas more fully control school sentiment.

The boys, especially in the first years, were heathen and poverty stricken. Even those in China cannot appreciate the adverse conditions under which a school was conducted in the earlier years. The Chinese Church was in its infancy and not far removed from heathenism. The only people willing to brave the odium of sending their sons to a foreigner's school were the very poor, who prized education but could not supply the necessary food, clothing, books and tuition. The desperate poverty of many of the Chinese cannot be adequately described. The furnishing of one of their cheerless homes consists of about the following: a mud brick bed, having on it a little roll of bedding, one table and one little cupboard, a number of large jars and baskets of grain, a mill, two spinning-wheels and a basket of dishes, together with a donkey which occupies a corner of the outer room. Coming

from such homes as these, boys were likely to be wretched specimens both physically and morally. They had probably been half starved and but half clothed, so that they were unfitted for success in study, and some sooner or later had, on account of this, to be dismissed. Indeed a certain number of the brightest and choicest boys on account of insufficient food in early years failed in health and died before completing their studies.

It is not surprising that skin disease gave trouble in the school especially after vacation. Mrs. Mateer says: "I have found out that three boys have the itch. It was once in the school for three years. I doctored and worried and worked with the boys during all that time. While one was getting well two others were contracting it. Finally I threatened to whip the next boy who was found to have newly caught it, and to whip all who had it if not well within a certain time. This proved a specific and worked like a charm, especially when accompanied by a sulphur compound which was so vile-smelling that no one wished to come near the unfortunate who was anointed with it."

Moral delinquencies found expression in various ways. One boy would accuse the cook of graft in hope of getting the position for a friend; another would be convicted of stealing; another would be indolent and worthless; while still another would become so prominent as a young

baptized enthusiast as to claim special liberty in violation of the rules, and being punished for this would sulk, and having lost the glory for religious zeal would leave school.

Some would contract debts. At one time this became a mania, nearly every boy after speculating in borrowing and lending having some outstanding debt. One of Mrs. Mateer's pupils, now an honored teacher, says that when in college he borrowed some money from her, and like many other Chinese who borrowed from the missionaries, had no idea of repaying it. After some months he called to see her. Just as he was leaving, she said to him: "I have been thinking about a passage in the Scripture. I wonder if you have ever thought of it. Please turn to Romans xiii. 8 ('Owe no man anything'), and tell me just what you think it really means." She did it so kindly, he said, that he could not refuse to read it. He read it over, felt the color coming to his cheek, resolved then and there to grind on the hand mill or do anything to earn money, pay the debt, and never allow himself to be again in such an embarrassing position. He carried out his resolve and now after thirty years rejoices in having no debts hanging over his head.

Another boy had a quarrel with his father, and attempted suicide. He went out on some pretext and bought a large dose of opium which he

took as soon as he returned. A student saw him wiping a suspicious-looking powder off his lips, and heard him saying something about "his troubles being soon over," so he reported him. An emetic was mixed, but he refused to take it. It was not the time to coax and parley, so a brisk application of the ruler changed his mind. He was soon past danger, though ill for two or three days. Later, Dr. Mateer gave him a severe whipping in the presence of the school. This was an experiment, but it proved successful, as it brought him to his senses, and nothing more was heard of the wrong done him by saving his life.

For various reasons boys would run away from the school. Sometimes it was their own idea, sometimes that of their home people. A young missionary who spent his first month in the Mateer home says that he vividly recollects a scene in the front yard, viewed from his window. A schoolboy was being pulled towards the gate by his father, while Mrs. Mateer gripped the boy on the other side to retain him in the school. The struggle was long continued, but finally she got the boy back.

Another boy became frightened by reason of some wild rumor and ran away. It was said the missionaries had medicine that would bewitch, that some day they would put the boys on board a ship and take them to America, where they

would make silver out of their eyes, opium out of their hearts, and other kinds of medicines out of other parts of their bodies. Many believed such stories, nearly all thought there was some truth in them, and it was not strange this boy had become frightened. He was the son of a wretched opium-smoker, and when he came to school he had not had a suit of clothes for two years, nor any protection from the cold of winter except an old ragged rug, nor had he been beyond the miserable court where he lived. An older brother and also a sister had been at the school telling him these rumors that frightened him, and making plans for his escape, which was soon effected. Mrs. Mateer says: "After an early dinner I went in my chair to pay the married sister a visit, having been assured that she knew where the boy was. I told her I had come for her brother, and that she must find him. Over and over she averred that she was not his sister, but only his cousin. I thought that even a Chinese woman could not lie so, and concluded I must be in the wrong place, so I sent for the school steward who assured me that this was the home of the sister.

"When I became tired, I took out my book and read to show that I was in earnest and meant to wait for the boy, but this did not make much impression. The neighbors came in to assure me that she was only the boy's cousin,

and that he had not been to see her for months. We talked 'doctrine,' and we talked about many other things, but she showed no signs of yielding. Whenever the conversation flagged I took up my book. After a long time she sent for the older brother. He could lie as glibly as she, but not so shrewdly. I sent for my supper, which I shared with my hostess and her son. Then I lighted my candle and returned to my book. The brother lay down on a pile of fuel and was soon snoring. The woman got sick, grew rapidly worse, and told her son to run for some of her friends, for she was sick to the point of death. She began to scream, but her brother snored on. I stopped reading long enough to suggest a dose of soda to relieve her stomach. I did not get frightened and she did not die, but was soon quite well.

"Finally I concluded that I had enough of it, and sent the steward to suggest to Mr. Mateer that he come and take the brother prisoner. This he did, and about nine o'clock my visit ended. The woman was as polite to me all afternoon as if I had been the most distinguished and welcome guest, never for a moment betraying what I knew was the feeling of her heart. Even after my husband had dragged her brother off to prison, she did not forget her politeness, but accompanied me out to the chair, expressing regrets that I had been put to so much trouble.

We kept the prisoner for four or five days, when he got tired and sent for his uncle, who soon found the runaway." Nothing but an unfailing sense of humor could have carried Mrs. Mateer through this and many similar experiences.

The kitchen for the boys repeatedly produced a crop of troubles. On the day the school first opened the cook who had been employed declined to undertake the job. The one secured, instead, grew tired of the boys, and after the first month could not be persuaded to remain. "In April there was a quarrel about the rice. The boys complained that the food was not so good as it should be for the allowance. The cook said he used all the money for the food. After investigation a regular bill of fare was made. The boys were scolded, and one whipped, when once more things settled down peacefully."

After a few years it is recorded that for more than a year there had been much dissatisfaction with the cook, especially on the part of the larger boys. He was suspicious and censorious, making no allowance for the faults and folly of youth. The boys were equally suspicious and took no account of his cares and weariness. The suggestion was made that if the boys had a little more employment and some experience of the care and labor required to provide their food, they would have more forbearance and less time to make trouble. Ac-

cordingly, the experiment was for a time adopted of having the boys buy their own provisions, saw the wood, carry the water, set the table, etc. They were delighted. The cook was not faultless, but the boys were too anxious to make the new plan succeed to find fault about small things. The cook would occasionally be accused of appropriating money, and the boy at the head of the family would now and then abstract some, but these difficulties grew less as time went on.

Mrs. Mateer had frequent opportunity to exercise tact in getting over rough places. On one occasion her cook bought a three-stringed fiddle and kept sawing away monotonously and discordantly to her great annoyance. At last some particularly excruciating strains brought her out to ask him what such a fiddle cost. "Why do you ask?" said he. "Because I want to buy one." "I will go out at once on the street and purchase one for you." "No," said Mrs. Mateer, "I think I should like to buy this one." "Why desire this one specially?" "I want to buy it because I think it should have a rest."

National disturbances twice broke up the school for a time. In June, 1870, the Tientsin massacre of Catholics, and the burning of their property occurred. The country was filled with rumors of plottings in other directions. The murmurings increased and the Chinese in large numbers caught at the idea, always just below the surface

in China, of driving out the hated foreigners. It was decided that the missionaries should go to Chefoo on a war vessel, so it was finally necessary to dismiss the school. Mrs. Mateer wrote to her sister: "Our poor boys—when will we get them all back again? It seems to me that one of the ends of this day's trial to us is to teach us to live more day by day. We were settled down there in a good climate, in a comfortable home, with at present very good health, plenty and more than plenty of delightful work, which by God's blessing had been prospering more and more year by year. Of course we know this is not our abiding place, but it was hard to realize it. I felt that I was loving the work for the work's sake, forgetful of the great end of our work and the Master who appointed it. What I knew not how to remember, God knew. We cannot see at once the whole of the room we are standing in. We do not get the proper impression of a painting when too near it. So perhaps we have our work taken from us for a while that we may see beyond the work to its great end, or rather we are driven away from the work to show that the work is permanent,—we are the accidents."

During the Japanese war of 1895, Tengchow was bombarded as a ruse to divert the Chinese from Wei-hai-wei, the fortified harbor taken by the Japanese. This repeated bombardment in

this sleepy old town of course caused great excitement. The boys had just gone home on their New Year's vacation, but were detained from returning for about one month after the time of term opening. The women in alarm rushed to the foreign compound in great numbers. Mrs. Mateer, together with a few others, did not go to Chefoo, refusing to leave her husband and the Christians. She comforted and quieted the crowds who came, herself rising into the serenity of an all-conquering faith. Her manner and her message while the cannon-balls were flying over and lighting near made a profound impression. Dr. and Mrs. Mateer thus helped care for the Christians and talk to the crowd during the day, and went to be with the girls in the school during the night, the girls not being able to get away to their homes for some time after the bombardment.

In the enduring and curing of all these various adverse conditions there is the shining out of Mrs. Mateer's splendid qualities of mind and heart. Her self-control, her grace, her long, steadfast devotion to duty, both under the difficult conditions of the daily routine and in the hour of imminent danger, mark her as one more example of the splendid fruitage of the Puritan home.

VII

FRUIT GATHERING

AS former chapters show, this school work was by no means all discouragement. Even from the first the boys were not all, nor always, so disappointing, while the religious character and moral tone constantly improved. As early as '67 Mrs. Mateer records:— "At the close of the previous year the Christian boys were much impressed with the injury done to the school and the cause of Christ by the bad conduct of the Li boys, and the heresy of the old teacher. They entered into a concert of prayer for an outpouring of the Holy Spirit on their teachers, on their own hearts, and on the school at large. It was begun for a month but was continued during the whole year." Thus conditions improved throughout the history of the school, until after thirty years nearly all the one hundred undergraduates and all the sixty-seven graduates were professing Christians.

The founders of the school always planned to furnish a thorough education in the Chinese language as well as in Western branches, so that graduates would be well fitted for various important positions, and hence none would enter

the ministry unless really called of God. In this they were eminently successful. Many turned to other vocations, but as many became pastors as the people at that time were ready to call. The splendid consecration of our Shantung pastors is shown in the comparatively low salaries they are willing to accept from the Chinese Church. Some of them would be able to command from five to ten times as much in other vocations. Pastors in Western countries are seldom called upon to make such sacrifices. All this is eloquent in praise of those who projected and successfully wrought out an educational policy in Shantung.

In 1890, five graduates were ordained to the ministry. For years they had been thoroughly tested as teachers and evangelists. It was fitting that Dr. Mateer should be moderator of this presbytery, and not strange that the tears ran down his face as he laid his hands upon their heads. Mrs. Mateer's face showed her joy in the consecration of these "sons." They had come as little heathen boys, and for a quarter of a century she had given them the best she knew.

There would have been six to be ordained had not one died a few days before his ordination, but his earnest, consecrated life had already borne much fruit, and his story is one of deep interest. "Hing Dao Wing was a member of the very first class, gathered from out a purely heathen world,

at the opening of the Tengchow school in 1864. Neither these boys nor their parents had ever heard of the true God or of Jesus Christ, or of the Bible or of a church or of a heaven or hell. The parents would not sign an indenture covering more than five or six years. This was not strange, for the people did not know much about the missionaries, and the wild rumors already referred to were half believed by many.

"In consequence Hing Dao Wing was not allowed to return after his sixth year. However, he had become a professing Christian. The very first New Year visit home he hid, being willing to risk a severe beating for hiding rather than worship idols.

"Soon after joining the church he promised to give one thousand cash, equal to one dollar, to help in sending an evangelist to preach in his village. He never had twenty-five cents a year pocket money. When asked, 'Where will *you* get one thousand cash to give?' he answered, 'I shall grind and earn it.' That meant that he would walk round and round a hand mill, pushing the millstone by a handle, till he had ground eighteen bushels of corn. This he did and paid the money promptly.

"A few years after he was taken out of school, his aunt died. According to Chinese custom all of her sons and nephews must go to the temple to pray for her and also bow down at her coffin

and worship her spirit. Not to do this would be a great offense to her, so his friends were determined to make Hing Dao Wing perform this worship. He had grown so cold by this time that he consented to bow down at the coffin, quieting his conscience by refusing to go to the temple. For this worship, and for working on the Sabbath, he was suspended from church-membership. We were sorely grieved about him, for he had seemed a sincere Christian, and we had fondly hoped that some day he would be a minister. We did not give him up but kept on praying that God would make him a good man, bring him back to school and call him to be a minister.

"Having tried in vain to obtain his people's consent to his returning to school, finally after six years he took the law into his own hands and came back to finish his studies and work for his Saviour. He studied diligently and became a fine scholar, teaching a year in the college. But he felt called to preach the Gospel as an evangelist, so although highly prizing him as a teacher, we could not object to his going.

"He preached at thirty Christian stations under Dr. Nevius for two years, then entered the theological class. During this time of study he spent five months of each year in evangelistic work in the Weihsien field. One fall, in company with one of the missionaries, he preached in two hundred villages, going to eight or ten daily.

This was hard work. Often scholars came out and scowled at the crowd on the street so that all dispersed. The sentiment was so strong against the foreigner that the villages would not supply a place to rest at noon, nor warm water to make tea, so these two ate Chinese hardtack and a turnip out along the road in a place sheltered from the cold wind.

"Through all this Mr. Hing was unfailingly cheerful and always ready for all the discouragement and weariness connected with this campaign. He was an attractive and consecrated man and his death was sorely mourned by many."

Our Shantung pastors are forceful, evangelical preachers. They are bright, enterprising and enthusiastic in their work and the churches under their care are rapidly growing in numbers and intelligence. Rev. Ting Li Mei [1] is an example of the Tengchow students who have given their lives to the ministry. His family was of some standing. They had planned for their unusually gifted son prominence in government employ and were bitterly opposed to his entering the Christian ministry. However the Spirit of God prevailed and in due time he became the pastor of a congregation. The Boxer outbreak overtook him, but he stayed with his flock. As the leader, he was seized, beaten and left for dead, but like Paul he revived. Again they ordered

[1] Also written Ding Li Mei.

him beaten because he would not deny his Saviour, and he was rescued by the missionaries through the influence of the United States Consul, Mr. Fowler, with the governor, Yuan Shi Kai.

He built up different congregations, but his strength of character, together with his great faith and ardent zeal, led him away from a single congregation to the conduct of revival meetings in many places in North China. Thousands have been quickened and thousands brought into the kingdom through his preaching and prayers. He knows nothing of the modern uncertainty and hesitation in his intensely earnest and interesting presentation of the great spiritual truths of sin and salvation, while his prayers move the very throne of God.

Mr. Ting writes the following: "I once asked Mrs. Mateer to loan me some money. 'For what purpose?' said she. 'To buy a small coat,' I replied. She asked when and how I purposed to repay her, which I could not answer. 'Better allow me to propose a plan. You come daily and care for my flowers. I will loan you the money and credit you with the work. You will thus be free from debt, and I shall have my flowers cared for.' So wise was all her helpfulness.

"One day she gave me nine hundred cash, asking me to take it to a friend of hers who

TING LI MEI

lived in the 'Water-City,' north of the city proper, in the ninth house from the south end, on the street facing the west bank of the river. Following these minute directions, I found Mrs. Mateer's friend, who proved to be extremely poor. Moreover, he was partially paralyzed; his eyes, mouth, hands and feet were twisted, and he walked with great difficulty as he went about begging for food. This unfortunate Mrs. Mateer considered her friend, and sent me specially to visit him. Did she not do this to teach me to have pity on the poor? Certainly what sympathy I have with such owes much to her.

"When Mrs. Mateer was on her death-bed, I went to her room for a final leave-taking of my dear teacher. As I knelt to pray by her side, I was overcome with grief. Before I left she took my hand in hers and said, 'I am going to heaven first, and shall wait for you. I hope you will lead a great many people to heaven.' These words sank deep into my heart, and they are a great stimulus to me in my work of soul-saving"

At present Evangelist Ting is going about among the schools and colleges of China, holding revival meetings and enlisting volunteers for the work of the gospel ministry. He is commonly recognized as China's leading evangelist. But Mr. Ting is not the only one marvellously changed and made mighty for God in evangelistic work; for in like manner, through the influence of

another great-hearted, deeply pious, and earnest Christian woman, the late Dr. Li, who was formerly a medical student in the government school in Tientsin, became a prominent evangelist in Central China. Such men are the "potency and promise" of the great things that are going to make the world wonder and the angels rejoice, while at the same time they demonstrate the supreme influence cultured Christian women may have in moulding the students of China.

Of the graduates of Tengchow College who have gone into business, Liu Shu San is a good example. As a little boy out of a poor family, he entered the Presbyterian Academy at Chefoo, and later went to Tengchow. After graduation he taught in the Chefoo Academy. His salary was not high, but by strict economy he managed to lay by money with which he bought land, building small houses upon it. At that time there was a "boom" in Chefoo, and he, being wise in his investments, accumulated considerable property. Later when T'singtau was opened by the Germans, and a railroad put across the province, he saw that T'singtau was the coming place, and at an early date transferred his investments there, where he is now a prosperous real estate man. He is prominent in business circles and by his exemplary Christian life is a power for good. In various ways he is advancing the Christian cause. Out of his income he has con-

LIU SHU SAN

tributed to the college the full amount of his own board and incidental expenses. Towards the building of the new church at Chefoo he was a prominent contributor. In T'singtau he himself managed the building of the church and parsonage, contributing largely to them. He was much distressed at seeing the boys from the country falling into sin on coming to the port, so took the lead in organizing a Y. M. C. A, and is now himself paying the whole salary of the secretary. He is also very liberal in helping many needy persons both inside the church and out. A part of his prosperity is due to his great trustworthiness of character, on the strength of which he was able to borrow money at low rate of interest in the beginning of the "boom" at T'singtau and so realize handsomely on his investments.

But although many have thus been engaged in evangelistic and pastoral work, and a few have gone into business, most of the Tengchow graduates have become professors in Christian and government schools in many provinces of China. Four of them are now in chief charge of the government schools in Yuinnan, the most southwest of the eighteen provinces. As the hope of China's education must be in Christian teachers, it is desirable that many be prepared in schools similar to Tengchow, and employed by the government in the new education. Such positions bring what in China are large salaries, attended

by great temptations. Therefore students must have much personal attention by consecrated workers or they will not stand the strain.

There follows here one of many life stories of Chinese professors that might be given, illustrating the power of Mrs. Mateer's life and personal touch.

Sung Fu Wei's mother had been left motherless in her childhood and thus suffered the greatest calamity that can befall a Chinese girl, she had no one to teach her to bind her feet! In fact, like Topsy, she just "growed" and was all her life an unmistakable representative of the "great unwashed." His father was a man of weak character and addicted to gambling. When Sung Fu Wei was a lad of twelve, he and his mother first heard the Gospel preached in their village, and heard it gladly. He soon entered the Tengchow school. Years afterwards when one of his pupils read an essay upon good coming out of evil, Mr. Sung said, "Yes, God can bring good out of even such an evil as gambling. It was gambling that sent me to school. My father gambled and my mother was so afraid I would learn it that when she heard of this school she gave my father no rest until he brought me here." His talents and diligence soon raised him to the head of his class and endeared him to his teachers. When examined for admission to the church and asked why he became a Christian,

SUNG FU WEI AND FAMILY

he replied, "Because Jesus has loved me so much as to die for me."

Two years after graduation he returned to Tengchow and was made professor of mathematics, teaching trigonometry, surveying, navigation, analytical geometry and calculus, and teaching them well. He was Dr. Mateer's most efficient helper in preparing his mathematical series for the press, being not only well versed in the subject as taught in western lands, but having bestowed much labor on the Chinese mathematical works.

Mr. Sung was not more distinguished for his talents and attainments than for his good judgment, his faithfulness as a teacher, his earnest piety, and the real missionary spirit in all his work. When only twenty-three years old he was elected an elder in the church and maintained in high degree the respect and confidence of all. He often led the weekly prayer-meeting, and in the absence of his pastor sometimes led the Sunday services. His addresses and sermons were always clear, logical, Scriptural and helpful, and showed a deep work of grace in his heart.

Notwithstanding his ability he was quiet and unassuming. He once told his pupils how very large he felt when as a lad he went home for a vacation after passing his first examination in arithmetic. Said he: "All my friends were wondering at my knowledge of mathematics, and

I thought myself about the wisest man in the country. Here I have been studying and teaching mathematics ever since, and only learn better every year how much there is I do not know"

He valued highly his school privileges. He was accustomed to say that Christian boarding schools in heathen lands advance the cause of Christ by at least three or four generations; first, by raising up reliable men and women as helpers in building up the church, and second, by setting an example of the Christian training of children. Said he, "It is not enough that we see how the missionaries train their children; we need to see the effects of Christian training on Chinese children."

After all, the most admirable trait in Mr. Sung's character was his patient endurance of trials such as fall to the lot of few men. His mother's untidy house and peculiar ways were always a source of mortification to him, and her years of ill health a cause of constant anxiety; but he had the comfort of seeing in her much evidence that she was a child of God. His father was for years halting between the church and the gambling table, at which he finally wasted the whole of his little property. He had reformed and fallen so often that when he died after a year and a half of good behavior and apparently sincere repentance, his son could not but feel a deep and grateful sense of relief. Notwithstand-

ing their faults, Mr. Sung's conduct towards his parents and his words about them always exemplified the spirit of the command, "Honor thy father and thy mother."

While yet a schoolboy, he brought his only sister to school and provided her clothing. Besides carrying on his own studies, he earned the money to do this and also to clothe himself, by teaching algebra and geometry in the Baptist school. Shortly after graduation he married a Christian Chinese girl of great personal attractions. Her health soon became seriously impaired and she continued to be a great sufferer. This was blessed to her growth in some graces, but made her irritable and exacting, and she was always selfish and extravagant. Her husband's income never exceeded seventy dollars a year. On her account he denied himself everything but the barest necessities of life. He never neglected his wife for his work, and he never neglected his work for his wife, but spent himself freely for both. His mind was always busy with work or plans for his pupils or in self-improvement for their sakes, and his heart always burdened with solicitude for his poor wife and sympathy with her sufferings, which the most assiduous medical attention failed to remove; she was neither brave nor thoughtful enough to conceal what he was powerless to relieve.

No one ever heard him complain of his bur-

dens or saw him shed tears over his own griefs. He had tears for others' sorrows but not for his own. When, during a very unhealthy season, he was smitten by dysentery, that deadly foe to human life in Tengchow, he trusted to his vigorous constitution, which had never before known a severe illness, to throw it off. True to his instincts he was too busy for others to take thought of himself till the disease had taken such a hold on him that the most careful attention of his physician and care of his friends availed nothing to check its course. One short, sharp conflict, and his toils and trials were ended forever. The good and faithful servant entered into the joy of his Lord.

Dr. Mills, his pastor, says in connection with his death: "In some of the highest manifestations of mental power, the Chinese are fully our equals. When thoroughly controlled by Christian principle they are quite as disinterested as we are. Unemotional as they seem to us, they are capable of the rarest self-sacrifice." It is worthy of remark that Christianity could bestow within the compass of a single life, and that the first generation removed from heathenism, not only such Christlike character, but the changed, considerate, and even chivalrous attitude towards mother and sister and delicate wife, which is among the finest fruits of Christian civilization.

VIII

MEDICAL WORK AND INFLUENCE

A GREAT deal of medical work devolved upon Mrs. Mateer. This was partly an unwelcome necessity. There were many years when the station had no missionary doctor and the Chinese doctors were little better than none. Those who live in Christian countries fail to appreciate that everything worth while in their civilization is a by-product of the Gospel. In heathen countries, there is no relief even from toothache. One missionary was in the habit of pulling a lot of teeth upon entering a village and thus getting the people in good humor for the hearing of the Gospel.

Mrs. Mateer's Christian sympathies could not resist the many appeals for relief from suffering. She came to consider what she did in this way as an effective means for influencing people in a spiritual way. Mrs. Fanny Corbett Hays says: "Never lived a missionary who more lovingly and conscientiously entered into the details of the common daily life of the people who pressed upon her. Who that has seen her, as she every morning met the ailing and sick students in her little medicine closet under the stairs, can ever

forget the sight? She had great skill in diagnosing and treating the simple ailments of the boys, who came on an average of ten a day, and she prevented many a serious illness by her timely remedies. But she told me that she did not reach her highest purpose in her little dispensary when she cured the diseases of the body, being more concerned to treat the homesick boy, to detect sorrow and repentance, and to give medicine for the soul."

In the long and severe illnesses of the students, she prescribed for and nursed them with all the tender care of a mother. She prepared their food and saw that it was given at the proper time. She was never too weary nor the hour too late to see a sick pupil. A former Tengchow boy writes as follows:

"Whenever I was sick, Mrs. Mateer spent much time and heart upon me. After graduation I went to a distant place leaving my wife and son at Tengchow. When the cholera was raging there an old man who lived in the same yard with my family had one day buried twenty cholera victims. When he came home in the evening my wife prepared him some food. My son took the cholera from him. His mother was in great distress and sent the old man for Mrs. Mateer. She and Dr. Mateer were at prayers, just before retiring. She came quickly and worked all night with the boy. In the early

dawn he was better and gradually recovered. Recently he has passed successfully the examination for students going to America at government expense. Such kindness we can never forget." (This he wrote with tears streaming down his face.)

"Mrs. Mateer had this same interest in all her boys. Whenever any one was absent from prayer-meeting or church she was concerned lest he might be sick and went at once to see. She cared also for the sick and the poor not only among the Christians, but the non-Christians as well. My wife in going around preaching found an old couple in dire distress with no one to care for them. When Mrs. Mateer heard of them she gave them a thousand cash, bought a coat for the old man and some grain. Later she gave them money to use as capital in buying grain to grind and sell so that they might help themselves. When another old man who sold sweet potatoes had a serious sore on his leg, Mrs. Mateer repeatedly gave him medicine and money. These are but a few of her manifold kindnesses."

Below is given a single instance of her experiences in the medical work. She says: "This morning a little boy, to whom I gave some eye-water a few days ago and who evidently considered that a sufficient introduction, came to the door. His hair was neatly brushed and his hands and clothes were clean. He was sent, he said,

to ask the lady to go see a sick person in the west suburb. I decided at once to go, as it is a neighborhood to which we have not hitherto had access. I found the patient to be a young woman suffering from scrofula. The neighbors soon began crowding in so that not only the house but the court was filled, and numerous were the applications for medicine.

"After disposing of such cases as well as I could, I began to preach or talk 'doctrine,' as we say here. I began about the Heavenly Ruler, whom they worship once every year, and who is the true God as far as they have retained any knowledge of Him; but I failed to secure any one's attention. Then I began about the soul, by asking what becomes of it after death, but with no better success, though they are usually curious on this point. I also tried the story of our first parents, and the worship of idols, but still without any success, though I have scarcely ever before known a case where one or the other of the last two subjects would not for a while, at least, secure attention. No one would listen to anything but my answers to their numerous questions about the 'foreign country,' as every place outside of China is called. I left, greatly discouraged by the fruitlessness of my visit, but with a silent prayer that after all it might not be quite in vain.

"I had not gone far, when I heard some one

call, and looking back saw an elderly woman follow me. She said she wanted to ask about the true God and how to worship Him. We sat down by a well. I remembered how my Saviour had 'sat by the well' and talked of the 'water of life.' She told me much that she had heard from Mrs. Crawford of the Baptist Mission, and then, folding her hands and bowing her head, she repeated what she could remember of a little prayer. She added, 'I am an old woman and have time to learn of this "doctrine," and I think if there is any way for my soul to go to heaven when I die, it will be a very good thing, so I wish to learn it. Unfortunately, I have forgotten much that Mrs. Crawford told me. If you will just write out some directions for me, and a prayer, then I could get some one to read to me when I forget.' Her idea evidently was that there were certain things for her to do, and a prayer she must repeat a certain number of times, and she would be saved. Great as her mistake was, I was delighted to find a woman who having heard only once knew even this much, and cared to know more. I explained to her something of the nature of prayer, and of our obligations to God, and promised her a written prayer and a book. She promised to come to see me soon and bring her sister with her.

"While we were talking, a ragged, dirty woman, carrying a sick child, came out and

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begged me to go to a house near by where all the family were sick of typhoid fever. They had neither food nor medicine and no money. They lived in an old stone hut which stands in a miserably dirty court, its clay floor being more than a foot lower than the ground outside and its walls and ceiling blackened by the smoke of many years. The one door was broken off its hinges and lay in the court.

"Making my way through the dirt and rubbish of the outer room, I looked into the sick-room. Oh, what a sight! On their kang (brick bed), about seven feet long by three wide, lay a man, his wife, two boys nine and eleven years old, all in a high fever, and an infant two days old. There they had lain for days, in mid-summer. The single small window was papered so as to exclude every particle of air and light. The woman was in great distress and somewhat delirious. A miserable beggar woman, hired for about two cents a day, was the only person who went near them. I asked if there were no neighbors who would take the baby home and care for it until the mother was able to do so. The man answered with an astonished look, 'We have no such custom!'

"I could not restrain my indignation that, among a people who pretend to such high civilization, no one could be found to show kindness to people in such distress, because they were

of the lowest and poorest class. In all this great city and among many relatives, neighbors and friends, they had none. I hurried home to procure some food and medicine which I sent them; and this evening the mother is quietly sleeping, and the others less miserable.

"When starting home my tidy friend of the morning came running after me, and insisted on escorting me home. He had divested himself of every stitch of clothing, and though his hands and face were still not very dirty, it must have been months since the rest of him was in clean water. It is scarcely necessary to say that I declined his offer." Throughout the years such experiences as the above were of common occurrence.

Mrs. Mateer's medical work during the famine of 1878 was somewhat special. "Since the spring opened we have been much occupied with the famine sufferers. No day passes without calls for food and medicine, and some days are entirely filled with the work. I began to keep a list of the principal cases but stopped at the fourteenth of regular typhoid fever. It was too much trouble to keep the record. I suppose that at least sixty fever cases owe to me all the medicine they got, and to my directions all the nursing. One of the first symptoms in every case was nausea, and usually the preparatory medicine required was a dose of santonin, with oil and lard and laudanum. This involved not only

measuring out the medicine, but finding a cup to put it in, securing its return, making a mustard plaster to keep the medicine down till it had time to take effect, providing disinfectants and seeing that they were used, sending food for the patient and fuel with which to cook it.

"One man came with two dreadful sores. They had opened and should have been discharging freely, but according to their custom he had plastered them over with a stiff, sticky plaster and was suffering intensely. I gave him a basin of warm water and a sponge with which he succeeded in about half an hour in getting them reasonably cleaned off, revealing four great patches of proud flesh. I poulticed with bread and told the man he must change the poultice in the evening. Fearing he would not do so I offered him the bread. He said he was sleeping with a friend and had not the face to have anything done for him. Said I, 'You have not the face to ask your friend to make a poultice, but you can come here and ask the "foreign devils" for anything you want?' 'Exactly so,' said he, with the utmost simplicity. Said I, 'Come back this evening and I will make you fresh poultices.' In two days he was sufficiently relieved to go to Chefoo to a physician.

"Tso Li Wen, our new teacher, plays surgeon for me and when we both get beyond our depth, we call on Mr. Mateer to help us out. Of my

MRS. LI

fever patients, one old woman and one little girl died. One man brought a basket of eggs and cherries to express his gratitude. Another waylaid me in the street, as I came from prayer-meeting one dark night, to thank me. The women have been profuse in their thanks. If I were a physician, perhaps I should find pleasure in this work, but of all things I do dislike to give medicine. I do not like to handle it, and as I can rarely feel very sure I am doing the best thing, it worries me exceedingly. Sometimes I am so thankful we can relieve these poor sufferers, and sometimes I wish we never had the means of giving a single dose, because then I could turn away all such cases with a clear conscience. This is my plea for the woman physician who is to be sent out this autumn."

Mrs. Mateer's experience emphasizes the precious results to be obtained from seeing that patients treated are followed up in a spiritual way after their return home. The story of Mrs. Li, a most intelligent and interesting old woman, may be given to illustrate how faithfully she herself sought to take advantage of interest awakened through the medical work.

"Mrs. Li first came here one Sabbath morning to see whether we could do anything for her daughter whose arm and hand had been dreadfully scalded. The daughter lived with the mother-in-law, who was very unkind to her. She

was subject to fits of hysteria, and in one of these she had fallen into a kettle of boiling rice. Mr. Mateer made up a wash and gave to her, although he had very little hope of being able to effect a cure. Soon after this, the mother took her daughter home to herself, and I went to see her. She had used the wash most faithfully and in a few days more allowed Mr. Mateer to go once to see her. He afterwards made her an ointment which I took her, showing her how to wash and dress the hand. She followed directions very carefully, and in two months was quite well. They were grateful to us, and as the best expression they could give of their gratitude, according to native custom, the young woman wished to be my adopted daughter—not Mr. Mateer's, that would have been immodest.

"Both Mrs. Holmes and I felt a deep interest in the old woman from the first, and were anxious to arouse her to the importance of the doctrines we teach; but suddenly she ceased to come, and we feared we had lost all trace of her. After three months she appeared again, saying that they had moved to a distant part of the city, that they had not forgotten us, but she had been ill, and her daughter was too young (about thirty) to be seen on the streets alone. She made a long visit, listened very attentively to all I told her, and quite encouraged me by saying she had never gone to the temples to pray for

her daughter since Mrs. Holmes told her those were all false gods. Instead, she had prayed every day to the true God of whom we had told her. All her prayer, however, had been for her daughter's recovery. She was very self-righteous, was sure she loved God and would keep His law, and promised at once to observe the Sabbath. I explained to her most of the commandments, and she left us, sure of working out her own salvation. She and her daughter-in-law, who lives with her, are poor, earning their living by sewing, and it means genuine sacrifice that they both keep the Sabbath.

"Afterwards Mrs. Li began to come Sunday afternoons for instruction, and she was seldom absent. She would not consent to go in the morning to the chapel, because some relative of her deceased husband lived near, whom Chinese custom says she must never allow to see her. She reads the Mandarin pretty well, has several books which she says she reads every day, praying morning and evening and trying to teach her children as much as she can. I cannot go to see her where she now lives because the landlord will not allow foreigners to visit her. Sometimes after a long conversation I hope she has indeed passed from death unto life; at other times, I am afraid she has not the root of the matter in her.

"It has been most interesting to see her self-

confidence giving way. The process has been a very gradual one. Sometimes I feared she was making no progress, but on looking back several weeks there was evident change. The matter of forgiving her daughter's mother-in-law was very difficult. When I told her she must do this, she said, 'No, I will not.' I referred her to Christ's example, but she answered, 'Ah, yes! He was God, and I am not.' However, at last she was convinced it was her duty to forgive and pray for her, and she has manifested since quite a different disposition towards her.

"I have not had my sympathies so thoroughly enlisted for any other Chinese woman; indeed, I have not met among the Chinese women any other so intelligent, or so interesting a character."

This old lady, Mrs. Li, became a devoted Christian, and was faithful to the end. Not long before Mrs. Mateer's death, she passed away at the ripe old age of eighty years.

IX

ITINERATING

MRS. MATEER itinerated extensively and persistently. She accompanied her husband on most of his itinerating tours and also took many trips alone, or in company with other women of the station, going to distances ranging from fifty to two hundred and twenty miles, and spending in time from two weeks to three months. She travelled a great deal on donkeys on a Chinese pack-saddle. She took at least one tour each year until the last year, and frequently two or more. She visited, in this way, the homes of all the Chinese Christians connected with Tengchow station, and many connected with Chefoo and Weihsien, exhorting, teaching, and praying with the women and children. She made a special point of visiting the homes of her pupils, older and younger, and no pupil even from a heathen home ever failed to make a warm welcome for her from his father and mother.

She dearly loved to preach the Gospel. A visiting friend says: "One evening Dr. Mateer and I went into the parlor after an intelligent Chinese who had been with her several hours

had departed. Mrs. Mateer was sitting in a large chair with her face shining with the light of God. Its radiance startled me, as she put her hands up and pushed the hair back from her temples saying, 'Oh, I *do* love to preach!' Her husband looked at her with a tender, comprehending smile, as she added, 'I wish I could devote my *whole* time to preaching. I have so many cares and have to do so many other things, when I would so much rather preach.'"

This passion, together with her loving sympathy and concern for heathen women and girls, often led her out to the country. We read: "I did not know what a blessed hope we had until I saw these Chinese women mourning for their dead. They follow the bier along the street, mourning and crying, 'My father, my father!' or 'My mother, my mother! I shall never see your face again!' What a heartrending cry it is! And it is heard in thousands of places in this great land every day, and has been for all these centuries. One would think that even Satan himself might be satisfied, and cease to blind and deceive these people. Oh, that the whole Church would arise with one heart and one voice and call upon God for such an outpouring of the Holy Spirit upon God's people as would give the Gospel to every village in China!"

"I have just met a young woman, one among many, who for the future desired only one thing,

to transmigrate at the next birth into a man. The mental darkness and degradation of these women impresses and oppresses me more and more every year. The little child knows nothing, yet it can learn, and every year the prospect grows more hopeful; these women know nothing and their minds are weighted down by solid darkness heavier than a stone, and every year the prospect of any mental improvement grows more desperate. Sometimes it seems to me that the most fearful of the adjectives applied to the great prison of lost beings is 'dark,'—'outer-utter darkness.' If these women could gather here as the men do, it would make lighter work for us and we could do them more good; but they are almost all very poor, and have no way of travelling except on foot, and we cannot expect women to walk fifty or one hundred miles on their little, crippled feet. One did walk one hundred miles in cold weather, and another walked fifty, and waded a river up to her arm pits, in coming here to learn the 'doctrine.' But not many have either the strength or resolution to do that, and fewer still are so situated that they could leave their families for a month or six weeks, and it is not worth while to travel this distance for less time."

Another reason that led her into the country was her special interest in the homes and communities of the schoolboys, of which she had often heard through them as desiring her to visit them.

Much concerning these visits might be recorded. For example, she says: "While sitting on my feet to keep them warm and writing on my knee, Mrs. Yang came in and sat in silence a little while. Then she said, 'Tell me, Mrs. Mateer, what is the reason my son would not burn incense or paper when he came home at the New Year?' 'There,' said I, 'your son has gone to work for the foreigners and has gotten spoiled.' She went on, 'We could not make him burn anything. He preached to everybody who came, but I did not understand anything they said. His friends sent him wine, but he would not drink it. He used to play cards, but he would not touch them. He would not burn anything; but he is a better son than formerly. His father was very angry. Tell me what it all means.' I told her, and she understood very well and said she hoped her son would hold on."

Furthermore Mrs. Mateer went to the country often from health considerations. The cares and confinement of home, together with those of the school, at times exhausted her strength, whereas the change and exhilaration of a country trip were calculated to build her up. She preferred this to the vacations and excursion trips for pleasure only, as affording the benefit of a change while giving the satisfaction of doing good, and at the same time occupying her so that she kept from getting so desperately home-

sick for her husband and the schoolboys. She says: "For rough as the work is, in many respects, it is a rest from the care and anxiety inseparable from the school work; and I live so much in the open air, and eat and sleep so well, that I always come back stronger, and my home seems so clean and attractive."

Although this work had its compensations, yet the trials and privations were neither few nor small. The mule-litter could not be afforded for long trips and its discomfort from jolting and jarring was such that she at times even preferred to ride a donkey, although no one could ever consider that as luxury.

The ordeal is something like this: The donkey is brought up, if possible one that has an easy gait, as a strong donkey can have. He has on a rope halter, no bridle. A wooden pack-saddle is put on. Over it is laid a roll of bedding and clothing which is securely fastened with ropes. The rider mounts from a stool or from somebody's steps or garden wall, and sets off for the day's ride of ten or twelve hours, in addition to the rest hour at noon. If the sun is hot, she holds with one hand the rope halter, with the other an umbrella, bracing it by her shoulder against the wind. When that proves too strong for her, she wets her handkerchief in the first stream, puts it in her hat and rides in the sun, which in the Orient is very trying. By and by

it rains, and she dismounts, has wallet untied, gets out her waterproof coat and overshoes, remounts and goes on. Her skirts are wet and muddy and it is difficult to dry them out in a cheerless Chinese inn. If it is cold, she protects herself with clumsy felt shoes, gaiters up over her knees, and sheepskin coat that before night gets very heavy on the shoulders and back. At the end of the journey she is grateful if she has escaped being repeatedly thrown by a tricky or by a tired, stumbling donkey. Of course at the end of each trip she is forced to spend much time to rest. In this way Mrs. Mateer rode thousands of miles, once going fifty miles in one day. Had she not inherited a strong constitution, all this would have been utterly impossible, and for a woman of her ailments was certainly heroic.

Mrs. Mateer generally had an efficient and loyally devoted attendant who occasionally went even to the questionable extent of joining the "church militant" in protecting a foreign woman travelling alone in the interior. She was accompanied on some trips by a long, waggish Chinese who was her devoted admirer. Once a carter in passing called out to him, "Who is that she-devil in that cart?" Liu replied with decided emphasis, "That is an American lady, and I do not allow you or any one else to revile her." The man bristled up and gave Liu a cut with his whip. This brought the parties to close

quarters, the result of which was that the carter had to take back what he said. In the meantime Mrs. Mateer's conveyance was going on without a driver. Liu soon overtook her. She was much concerned on seeing some blood on his clothes and asked in alarm if he was much hurt. His reply was: "You need not be concerned; that is not my blood."

She had also an evangelist to assist her on these country trips, but he did not compare with the help one or more efficient Bible-women would have been. During more recent years such Bible-women accompany the woman missionary and greatly relieve her from the constant strain of the crowds and the work. She had not large numbers of Christians to choose from and was too busy with her boys to train women helpers. On this account her work was unusually strenuous and wearying.

The man who accompanied her in earlier years draws a vivid picture of their experiences: "When we got to an inn, the people, both men and women, old and young, would crowd in to suffocation, anxious to see and hear such an unnatural specimen of womankind. It was impossible to eat a meal; to 'talk doctrine' was out of the question, simply the jostling, talking and yellings of the crowd, until by pleading and driving the innkeeper managed to get the inn cleared. In the morning back came the crowd,

so that the shentza could not pass out till some one got up a fight that drew off the crowd somewhat. On arriving at a village, the throng would at once gather, and at least the first hour would have to be spent in answering, 'What country?' 'How far on water?' 'How far by land?' 'How many in family?' 'How long in China?' 'How long in Tengchow?' 'What come out here for?' Then about the clothes from head to feet, and so on for an hour. Before the story of Jesus and the cross could be told, another crowd would come to take the place of the first. In a half day about three such crowds could be attended to. Mrs. Mateer kept this up in a village for three days; then on to another village." Among the many listeners there were always a few who became somewhat interested in the Gospel. Upon a second trip over the same territory, curiosity being partly satisfied, she could manage to confine the crowds largely to women; but she could stand only about two weeks of such excitement and hard work, and at times was completely exhausted by it. By and by the strain was not so great, but the work never grew easy.

With her husband, Mrs. Mateer took a trip in the hot, rainy season when the litters had to be carried on the shoulders of eight or ten men. This so delayed them that they reached their inn after night in a pouring rain. It took about one

hour to get settled the first night. On account of the innumerable mosquitoes and fleas, netting had to be fastened to beams and nails in the wall, and powder sprinkled on the bed. The next day on account of the deep mud, the mules became vicious and, plunging, broke one of the litter poles. This threw Mrs. Mateer and everything in the vehicle into a heap in the mud. During the delay for repairs, she characteristically went to a neighboring village and preached to the women. Long after night, wading through mud and water, they finally reached their destination and took possession of a low, damp Chinese room, which served as bedroom by night and reception and dining-room by day. Here they remained for three weeks, receiving visitors and going to villages for several miles around.

At another time they took a trip in the winter and stopped in a chapel. They arrived after dark and found everything cold through and through. The room was large and had been unoccupied. It had two paper windows and two doors very open. An effort was made to heat the brick bed, but the fire refused to burn and smoked so that they had to let it go out. They got a lot of millet stalks to put under them to keep them off the cold bed. Later they tried a pan of coals, but found it a serious job to get the coal to burn. Then they piled under and over them all the bedding they had, but did not really

get warm all night, while all their food and ink and everything freezable froze.

Mrs. Mateer describes how on one occasion she and Mrs. Crossette arranged for a night. "We slept on the head of a brick bed. On the other part of the bed were our landlady, a boy ten years old, a girl five or six years, and a married daughter with her baby. At our urgent request they left one leaf of the door open into the next room for ventilation. We spread our quilts, loosed our belts and underwaists and lay down in our clothes, much to the disappointment of our hostess and her daughter."

This work was not always conducted under such unfavorable conditions, but at best would in the West be considered great hardship and exposure. Mrs. Mateer generally went to the villages surrounding the central station. This difficult and fatiguing work carried the Gospel to those who otherwise would not have heard. Often the women were so frightened that they ran away. But she talked to them as she could on the street and frequently was received into a home, and in many villages had great encouragement.

A young missionary says: "It was with Mrs. Mateer I went for my first visit to a heathen home. I told her how I had longed in my dumb months of learning the language to take the Gospel to the heathen women. So the next morning

she took me with her through a little back street to a closed courtyard of a Chinese house. The street was empty but a young woman soon came to the gate in answer to our knocking. She was much frightened when she saw our strange white faces, and hurriedly barred the gate with her trembling arms. Mrs. Mateer spoke to her gently in her most winning manner. She coaxed her in her exquisite Chinese to allow us to enter that we might tell her some good news. But the poor woman was beside herself with fear. 'Go, go!' she panted. 'Go at once or I will set the dog on you.' As we sadly left her I looked into Mrs. Mateer's patient, gentle face, still smiling, and I wondered that even a heathen could not see that she had shut her door upon one who could do her only good. The next day Mrs. Mateer took me with her to a Chinese home where she had an old acquaintance. She received a joyous welcome here, and as she sat upon the high brick bed, preaching the Gospel in the simplest language, with a wealth of apt illustration, to the heathen women who had crowded in to see us, I was one of her most eager listeners."

In a village where the women were listening attentively, a Buddhist nun expressed special interest. She said she had heard somewhat of the "doctrine," and would embrace it if Dr. Mateer and Mr. Corbett, who were going on a preaching tour to Tai San, the sacred mountain situated in

the western part of the province, came back, and the gods sent no calamity upon them. The gods of that mountain were considered mighty. It was said that if a man coming down the mountain should venture to look back, his neck would be permanently twisted.

On visiting a central station Mrs. Mateer was in the habit of teaching a class of women from three to six weeks. In this work she put her whole heart and soul, and concerning it she says: "The labor of teaching these women who have come to middle age without ever having had a thought beyond the necessities of their bodies is something of which you can form very little idea. Their stolidity is fearful, but the Holy Spirit can open their minds, and has done it in many instances." Her usual program was to teach the Catechism, reading and singing in the forenoon; in the afternoon a lesson in Matthew was explained, and an Old Testament story told; in the evening prayers were held, after which the women scattered to their homes. In addition to this she took pains to teach them the most important of our Christian customs, and the principles of family government, and how to live their faith and religion, the training of children and the physical care of them. She always illustrated her points with stories that none would ever forget.

In the autumn of 1890, after attending mission

meeting at Weihsien, she went on west sixty miles to the district where she had a few years before helped in famine distribution. She had forgotten many people who remembered her well. Some whom she remembered were dead and some had fled from the famine impending in part of the same field. In the same premises from which she distributed famine relief were gathered between thirty and forty women whom she taught for six weeks.

"These women gave their whole time and strength to study, and we gave our whole strength to them all day long. They were all learning to read and gave much of their time to that; besides we had them classified, and Mrs. Li and I taught the classes and also gave them much oral instruction. It was a great pleasure to see their minds opening up and their consciences awakening on many new points. One day I went clear around a large class—eighteen, I think—asking each one, 'Is it a sin to defile water?' All but two answered 'Yes,' and these two I had told when out there before. Then I went around again asking, 'Shall we have to drink in the next world all the water we have defiled in this world?' Most of them thought those who believed in Jesus would not have to drink it, but those who did not believe probably would. You see, they needed teaching on many points. One day I spoke of our good deeds,

when they assured me they had no 'good deeds,' they had nothing but sin, 'nothing at all.' 'Why,' said I, 'I supposed you were all respectable women. Is it possible you don't love your children or your parents, or honor your husbands—that you lie and steal and revile and gad about, neglecting your houses?' Then they turned about and were entirely good. Since learning this religion they had not sinned at all except unconscious sins—'everybody is committing unconscious sin all the time, you know.' You see there was need for some new ideas on this subject. Pride, envy, revenge, etc., they had not thought of as sins. But considering that most of them two years ago had never heard the name of Jesus, it was wonderful how much they knew and how teachable they were. I was thankful every day that I could have a part in the work of teaching them and thankful that I could see so much and so blessed results from the famine work last year."

Years since have shown that Mrs. Mateer's influence and instruction made a profound impression upon many of these women who have continued faithful for almost twenty years under very discouraging circumstances. Four of these live in a village where there are no other Christians. They still meet together and part of the time go to the nearest chapel two miles away. Another woman who got her start in this class

is the Chinese instructor in the Woman's Bible Institute at Weihsien, a very superior and influential Christian. At times she leads bands of women in a preaching tour among purely heathen villages. This same Bible-woman, Mrs. Lii, often tells the story of her attending this class much as follows: "My mother-in-law wished her two sons' wives to go to this class which she heard was being held not far away. She had been cook at a girls' Christian boarding school, and wished us to learn the truth as she had heard it. My sister-in-law was a very busy woman. There was much work to do in the family. (In that part of the province the daughters-in-law not only help with the general work of the family, but each is expected to make the clothes she and her husband wear, as well as the children, even to the spinning and the weaving of the cloth. Early and late she must toil, often getting only three or four hours of sleep.) My sister-in-law would not go herself, nor did she wish me to go. I was afraid. But my mother-in-law insisted, and finally a neighbor said, 'If you will go, I will.' What could I do but echo, 'If you will go, I will.' So we both started out together with an older woman. When I saw Mrs. Mateer I was more afraid than ever for I had never seen a foreigner. She greeted me warmly and took me by the hand when she heard my husband was a schoolboy. But still I

could not overcome my fear. Afterwards in class I was so afraid her bright eyes would see me and that she would ask me a question that I tried to hide behind the others, and when she spoke to me I thought I should sink into the ground. In two or three days I lost my fear as I found I could understand the stories she told. As to book learning I did not learn much, though I got a good start. But I got what was better,—a strange, new peace of heart, so that after I went home, whether grinding at the mill or working in the house, I was happy all the time." This woman afterwards went into foreign employ and earned the means to put her husband through academy and college. When first married he was thirteen and she nineteen years old.

Mrs. Mateer conducted many conversations with individuals. She speaks of talking with one woman for two hours and says: "I talked until I was exhausted. I could not see that I had made much impression, but the very next Sunday this old woman, past sixty, walked six miles and asked for baptism. The most that she could say was that she firmly believed. She did not know anything else but she would do her best to learn. I was alarmed at first lest she was doing it to please me, but I now believe it was of God." Another day two women remained after the afternoon service and talked with her for an hour and a half. She read to them the story of the cruci-

fixion and a few verses here and there, as the conversation suggested. They talked of the opposition and contempt that Christians must necessarily meet in this world. Mrs. Wing and her daughter both thought they could not be ashamed or afraid again.

She says concerning the holding of a public service with the heathen women: "We tried to hold a formal service for the women. We explained to them what we intended to do and what they were expected to do. The babies had all been left at home for that time. They promised to regard our wishes and keep quiet, which they did. We had two little talks, sang two hymns and had one prayer, lasting in all nearly half an hour, and had only twice to stop for a moment to remind them of their promise to keep quiet. As to order the experiment was a success;—but as we afterwards learned in conversing with them, many had very little idea of anything that either Mrs. Crossette or I had said. A few listened attentively and seemed to get some idea of what we were telling them;—many more, however, only learned our names, ages, color of our eyes, how we wore our hair, and similar matters. Mrs. Crossette was much admired for her youth and beauty. One fat, fussy old woman rushed in, leading her half-blind mother by the hand. At the door she screamed out, 'We've come to see.' With some difficulty she elbowed her way

up to us, and after a good stare at me screamed out, 'Not so bad;' then catching sight of Mrs. Crossette, her voice fell to the key of greatest astonishment and she said, 'But that's the pretty one!' After a little longer stare and a few more expressions of approbation, she elbowed her way out 'to get supper.'"

Like other missionaries in China, Mrs. Mateer met various cases of the casting out of demons by Christians. While stopping at a Christian village her hostess, Mrs. Liu, told the following incident: "Her son, a pupil in Tengchow school, had been affected with frequent attacks of what we should be likely to call fits, but what she termed 'possessed of the devil.' She said: 'One time, while at home from school, one of these attacks came on and he was lying out in the yard foaming at the mouth.' Referring to one of the Christians she said, 'Go and call Liu Tsunghwoa to come and pray the devil out of my boy.' He came, and in the midst of the heathen onlookers knelt and prayed. 'The boy got up, and from that day to this my boy has never had another of those attacks. I said to my neighbors: "Now you see what the Christian's God can do."'

"One day some women were talking of persons possessed of devils. I said: 'Jesus has power over all evil spirits.' Mrs. Li at once turned to the place and read about the casting

out of the legion of devils. 'There,' said she, 'there were devils enough in that man to possess two thousand swine! Just think how many there were! Enough to possess two thousand swine, yet Jesus commanded them in *one sentence*, and they all left him.' I have wondered a great deal why the devils were allowed to destroy so much property, and have read many comments. This one satisfies me. Mrs. Li knows nothing but her housekeeping, her catechism, half her hymn-book, and perhaps a dozen chapters of her New Testament."

X

FEEDING THE HUNGRY

THE great famines of China result from a combination of circumstances. The country is entirely denuded of timber, which occasions floods and overflowing streams, so that at times the crops are drowned or washed out. At other times drought kills everything. There have been no railroads, so that provisions from a distance have not been available. The country is hopelessly overpopulated, and the people are living on the ragged edge of starvation. Even a partial failure of crops means death to many. One-third of the province of Shantung is mountainous. If half of the population of the United States were in Pennsylvania, there would not be so many to the square mile as on the plains of Shantung.

Confucius was influential in deciding everybody to stay at home to care for their parents, give them an expensive funeral and provide them with money so that they could bribe their way out of trouble in the next world. Thus every family must have sons, and in order to insure this, if necessary, marry second wives. There are great stretches of sparsely occupied

territory in parts of China so that with railroads and the new light of common sense which Christianity brings, there will be a new distribution of population that will relieve this distress.

Mrs. Mateer assisted in the famine of 1889 in Central Shantung,—two hundred and twenty miles from her home. She travelled partly on donkey and partly by wheelbarrow. In answer to appeals large sums of money were given into the hands of missionaries who distributed it from various centres. Dr. and Mrs. Mateer had in charge a relief station together for ten weeks, when, urgent literary work calling him away, she assumed the whole burden for six weeks longer. They had a goodly number of reliable Chinese helpers who went with them among the villages, and with the aid of the village elders made personal inspection of storehouses and grain bins. After satisfying themselves that there was not enough grain to last until the wheat harvest, they enrolled as many persons as seemed necessary. The distress in many households was appalling. People living in fine large houses were on the verge of starvation. Some had sold every chair, table, chest and other article of furniture for a mere trifle—perhaps a fourth or fifth of the value,—and used the money to buy grain. Many had taken off the doors and windows and sold them, and others had unroofed their houses, selling the tiles and roof-timbers, so

that the walls of sun-dried brick crumbled into heaps.

The missionaries paid out to the families enrolled, for each person, a weekly sum of three cents gold. It was small, but, in addition to the roots, grass seeds, and leaves they could collect, would support life. They did not know how much money would be available so feared to go beyond this. Thus in this one centre were sustained for four months the lives of fifty thousand people. Mrs. Mateer's special work was to look after the sick, the starving babies, the families who could not live on the meagre allowance,—families, for instance, where there were very old persons or invalids or very small children,—and to visit and report any returned refugees or any other special cases.

Some very pitiable cases came under her notice. "One family of father, mother and four children went out with some relatives to seek food, by work or begging. Their little all was packed on a large wheelbarrow and the children rode on top of the baggage. The father wheeled and the mother pulled. After a few weeks the father died of want and exposure. The mother put his dead body, wrapped in matting, on the barrow and by the help of a nephew, wheeling, she drew it home, spending nine days on the journey."

"A company of returned refugees came one

day to our gate, begging to be enrolled. They had walked five or six miles and were to return that night. Among them an old woman and some children looked so starved that I gave each some bread and tea. I had forgotten them until a few weeks afterwards I was visiting their village when an old white-haired woman came in and fell down upon her face to thank me for that coarse bread and tea."

"Oh, the skeletons of babies tugging at their mothers' shrivelled, empty breasts! I have kept millet gruel always on hand for them and it was wonderful how quickly they improved on it. One morning as I was going out, a poor little waif, stooping over his cane like an old man, accosted me saying: 'I have neither father nor mother and have come to be your child!' The family had gone out as refugees in the early winter; his mother had died and then his father, and his grown-up brother had deserted him. After he had been with us a few days we heard him telling some one that he was entirely happy now; he had three meals a day. A pitiful little girl comes every morning and evening and sits in our court to eat a cake and drink a bowl of gruel. She is one of a large family and too timid to beg, while the older ones are too selfish to share with her what they may get. I first saw her sitting in a quiet room, just inside our gate, as if she might be sitting for a picture of Meek-

ness-left-to-starve. She comes daily and there she sits in the same corner with her little cane in her hand and never speaks unless spoken to. She is a tiny mite but says she is seven years old. Her cheeks have filled out quite perceptibly and she is a pretty child."

"One little orphan boy was starved into half-idiocy. His aunt seemed to have been kind to him but he was not a strong child and could not live upon the poor food which kept the rest of the family alive."

"There are two results of our work here, very noticeable every time we go on the street. One is the improved appearance of the people. They have largely lost the pinched, sallow look so common at first. The other is the great decrease in the number of beggars. I think there is not more than one now for every twenty when we first came."

In spite of the pressure of this work a great deal of Mrs. Mateer's time was taken up in telling the gospel story to the crowds of women who daily thronged the place where she lived. She was an adept in the use of the women's colloquial speech, which much delighted them and opened the way to their hearts. We read: "I have been able to sow a great deal of good seed under very favorable circumstances. The Chinese despise foreigners so heartily that it is difficult to get any access to the wealthy and the literary classes.

Now every door is open to us. I have always pitied poor women,—they are so ignorant and stupefied by their hard lives. I now pity the rich women more,—they do not read, they never go abroad to see anybody but their nearest relatives. Their houses are a little larger than the houses of the poor, but they are not more tidy or more cheery. They know no way to spend their money but in smoking, sipping tea and gambling, nor any higher happiness than to eat good food, wear good clothes and gossip over their pipes, tea or cards about the very small circle of their acquaintances and the little doings of the village. When I told of the enjoyment of books and the happiness of doing good to others, they politely assented; but their faces said plainly, 'All that may do very well for cranks and barbarians like you, but we are ladies. We do not intend so to demean ourselves.' One of them said to me: 'What a wonderfully economical man Mr. Mateer is. He does not take opium or wine or even smoke plain tobacco. What good can he get out of his money?' A few are not like minded. One lady has been ready to help in every way she can, and we have become fast friends. I have made the acquaintance of several most interesting and hopeful women."

During the four months Mrs. Mateer so won the gratitude and affection of the people that when she was leaving the leading men of the

villages which had been assisted united in presenting to her a "Wan Min Shan"—a large satin canopy with flowing curtains. This was inscribed with a suitable motto and the names of the two hundred and twenty odd villages that had been aided. Such a testimony is sometimes given to popular and meritorious officials when leaving their posts. They provided an official chair with outriders, and a band of music, and forming a procession conducted her in state through the principal street of the county seat in the midst of this famine district, and took formal leave of her a mile beyond the city. This was simply a recognition of her worth which the Chinese of all classes were quick to see and appreciate. Although entirely unexpected and undesired by her, she could not refuse to accept this public and formal expression of their heart-felt gratitude. Later many were gathered into the church as the result of this famine work.

XI

SIDE-LIGHTS

MRS. MATEER'S activities were not confined to college, medical and itinerating work. There were occasions when she undertook special work. For instance, when the first theological class of older men met at Tengchow, she taught them music and general lessons in geography, and assisted her husband in preparing experiments in physics both for this class and for that in the college. She was quite an adept in this and was of great service.

Mrs. Mateer's missionary vision from the first embraced girls' schools that should run parallel with those for the boys. Accordingly she influenced her sister Maggie to come out to Tengchow for the purpose of conducting a girls' school. This her sister did, but lived only a few years. The school has been in existence ever since, though its oversight has passed through many vicissitudes. Throughout all these, Mrs. Mateer remained its abiding counsellor and support. It was left entirely to her care repeatedly. First and last, she gave a great deal to this school in responsibility shouldered, in thought, and

active assistance. She herself says: "I cannot tell you what a burden—a perfect nightmare—that girls' school has been to me all this year. If we had not extra good teachers and an unusually good set of girls, I should have collapsed under the burden." At one juncture she said to her husband: "If there is no other way we will separate, and I will go over there and live until we get help for them."

Yet precious results followed this work. This is illustrated in the following story: In the earlier years of the girls' school at Tengchow a girl from a non-Christian home attended for a short time and came under Mrs. Mateer's influence. After two years she was married into a heathen home where her mother-in-law forbade her to attend church or to go to see the Christians or missionaries, or even to read the Bible. But when her son was grown she and her family separated from the mother-in-law and built a home in the outskirts of the town. She never forgot what she had learned in the mission school, and when well along in years walked twenty-seven miles back to the school where she studied Christian truth, applied for baptism and with her son was admitted to the church. She said, "One night long after being at school I dreamed that Mrs. Mateer came to me. She led me into a large church filled with people, and after taking me to the front she said: 'Sing.' I put my hands over

my lips and said, 'I cannot.' She quickly pulled my hands away and said again, 'Sing. Can't you sing "Jesus loves me"?'" And Mrs. Liu continued: "Thus was God calling me to witness for Him, and I mean to tell all I can about Jesus." She must have kept the good seed in her heart for more than twenty years, when it sprang up and bore fruit.

During the long period of indifference, and even active opposition to female education in Shantung on the part of the Church and many missionaries, Mrs. Mateer stood as its champion and active promoter. It seems now almost incredible that in the Shantung province in 1893, after thirty years of effort, with one hundred and sixty-five missionaries, and about eight thousand church-members, only one woman was giving herself to the education of girls.

A paper was presented that year at the Shantung Missionary Conference, urging the appalling mistake in all this. In stirring up interest in this movement, Mrs. Mateer was both inspirer and guide. Later on wiser counsels prevailed and extensive education of women in Shantung is now highly appreciated and generally promoted by missionaries, Christians, and even some heathen.

When other things were dropped for lack of strength, throughout all the years she continued to teach her Sunday-school class, for which she

always made careful preparation. Even when in Shanghai assisting her husband in literary work, she gathered up a Sunday-school class. "The only missionary work I can do here is in the Union Church Sunday-School where I have taken a class made up of Chinese nurses who escort the little English children to Sunday-school. We have to get on in 'Pidgin English' mixed with a few Mandarin words, because my Chinese is unintelligible to them. We talk after some such fashion: 'Have you got ling hiven (soul)?' 'Yes, have got.' 'S'pose you die, could go where?' One answers, 'Good man go top-side, bad man go down-side.' 'How you know?' 'My b'long church.' I afterwards learned from her that she belonged to the Presbyterian Church in Amoy. The other women did not know 'where go.' One said, 'Dead, all makee spoil in ground.' I asked, 'Dead can know anything?' 'No, dead no savey (know) anything.' One said, 'S'pose all good people go top-side, stop all time, too many, *no can stay*.' She was arguing for transmigration of souls. You see I have a hard task, but God can use even these poor means to awaken these women."

The Chinese were mightily influenced by her faithfulness in attendance upon all the public services, both on Sunday and during the week. An old pupil recalls the following: "One dark, rainy night she started to wade through the

mud to the weekly prayer-meeting. She slipped and fell in the mud. 'This time,' we students said, 'she will certainly not get to the meeting.' To our great surprise, after going back home to change her clothes, she came to the meeting." The prayer-meeting, which she began for the women during her second year in China, she continued all her life in Tengchow. Thirty years afterwards she writes of the pleasure it gave her and of the good it had done many women. "At first they supposed that Christianity, like all other religions they know anything about, was a system of doctrines and ceremony. One must be instant in season and out of season in leading them out into a real understanding of the Christian life."

Mrs. Mateer always did the pastoral work among the women of the Tengchow church, visiting much from house to house both among the heathen and Christian families. She knew better than any one else there everything about everybody and every family connected with the church. Many incidents are told of her practical and sympathetic kindness. It was a living Gospel that made a deep impression upon the Chinese. Dr. and Mrs. Mateer lived always in a very plain and frugal way that they might have the means to help others, and find through helpfulness entrance to their hearts.

"The family into which a feeble-minded young

woman married would not have her, so the mother had to provide for her. On account of the mother's poverty, Mrs. Mateer cared for this unfortunate woman until her death."

"An old woman in the city was made afraid of heavy rains by a flood following one such, so ever after that when a rain came, Mrs. Mateer sent a man to bring the old woman to her home, even having him carry her on his back when the streets were bad."

"There lived in an old temple now demolished a family, the mother in which had died, leaving twin children about five years old. The father was taken ill and could not care for the children. So Mrs. Mateer fed and cared for them all winter. But in the spring they all disappeared and never returned to give thanks." These incidents might be multiplied indefinitely.

Sometimes the knowledge of this kindness inspired confidence and won a heart as nothing else could have done.

"A man became a Christian at Tengchow, whose family lived one hundred li (thirty-four miles) in the country. He went home and told his family not to worship ancestors and burn incense at the New Year. His wife had brought out the tablets, offerings, etc. That night she put all away for fear her husband would come home and find them; but she forgot one little box of incense on the table. He came home,

and discovering it reproved her. She began to argue and the neighbors came to help, whereupon the husband took all the tablets and burned them to ashes. His neighbors and all his wife's relatives became his enemies. As soon as Mrs. Mateer heard all this she sent to entreat the wife to come to study. When this failed she went the one hundred li in person to see the woman and her relatives and neighbors. She stayed several days. The woman's brother saw Mrs. Mateer's perseverance, self-denial and kindness, and said, 'Have foreigners then such love?' So he was glad to bring the woman to the city. When she came to Tengchow, she heard so much of Mrs. Mateer's kindness and care and helpfulness that she lost her fear and studied and became a Christian. Later her brother and his family also were baptized. Now all the descendants of this family are professing Christians, one of them being a pastor's wife."

Mrs. Mateer was constantly in demand as counsellor. "One of my sister's old pupils was here the other day to talk over her prospects and troubles. She thought Mr. Mateer and I had better stop trying to do much more work and save ourselves up to be consulted. We have had some fun over her suggestion but the consultations are not much fun."

"Mrs. Li, eighty-four years old, is trying to get a Christian widow in Chefoo for her widowed

son of fifty-two. At every turn in affairs she comes to me and says: 'But I must have you to speak a word. Affairs won't move a peg otherwise. The Lord sent you to me instead of a mother.'"

"Last evening a letter came from the father of one of the boys saying: 'To De Sz Niang greeting. Please get my son a wife. No more at present. Yours, etc.' Afterwards a letter came from the sister of one of my favorite big boys, a nice letter with lots of nice things in it, but the burden of it was,—'It would be a great favor if you could find a wife for my brother.'"

Dr. Hayes, in his address at her funeral, remarked: "When the Chinese pastors, helpers or teachers came to Tengchow to report their work, they did not go first to Dr. Mills or to Dr. Mateer or to me, but you would find them sitting in Mrs. Mateer's room giving her a detailed account of every discouragement and every success."

Missionaries are considered public servants and their work for the people must take precedence over everything else; yet they have their own homes and families and cares to consider and the adjustment between these is not easy. Mrs. Mateer writes: "It often happens that while I am telling some Chinese woman how she ought to keep herself, her house and her children always clean, and take pains to make her home pleasant, her table inviting, etc., etc., for her hus-

band,—my own house goes unswept, my dinner gets spoiled, or the most important dish left out, and my husband's clothes lack buttons. I rarely sit down an hour with my needle when I am able to read Chinese, to write, or to talk, that Calvin does not remonstrate. He says, 'Give your strength to the Chinese, and your leisure to resting.' I suspect you would not praise my housekeeping much, though I do not believe you would find our home at all unendurable. I often congratulate myself that there is no 'society' here to fear, no envious or evil-minded eyes to pry either into my wardrobe or my kitchen."

Occasionally she found in distinctively womanly tasks recreation and change. Early in her life in China she writes:

"Calvin needs the teacher, so I have laid aside my Chinese books for a week and am putting our winter clothes in order. I washed my old brown merino which I wore every day last winter, turned it upside down and made it over for Sunday; washed my cloth sacque and changed the style of the sleeves, and made me a pressed flannel sacque to wear over my brown silk dress which has given out under the arms. Now I am to make Calvin trousers, a vest, possibly a coat, but I hope not. And then for my music book!"

In addition to all that she did for the Chinese, much time was given to her foreign friends.

During the years, she entertained in her home by the sea many missionaries who came there before regular summer resorts were opened. This is the testimony of one of these: "I look back with the greatest pleasure to those early days of mine in China, when I met Mrs. Mateer and her sister. The inspiration their zeal and devotion gave to others, like myself, who had the privilege of meeting them, has been an unspent force all through my life, and has passed on to other minds, Chinese as well as foreigners. It is such people as Mrs. Mateer who are the children of God, moving to and fro among the children of men. They are in the world but not of it. They bring blessings from heaven to human sufferers on earth. They are the messengers,—veritably the angels of God,—dispensing His grace and love to those who labor and are heavy laden."

Another writes: "After my husband's death, I was transferred to Tengchow and was taken, with my four children, into Mr. Mateer's family. My baby boy—five months old—was a great curiosity to the Chinese, as for a long time there had been no baby in the mission. The report spread far and wide that there was a foreign baby in the house and for many days crowds of visitors came to see him. How I admired Mrs. Mateer then. She always made them welcome, never thinking of being inconvenienced and never letting them go without telling them, in

TENGCHOW HOME OF DR. AND MRS. MATEER

her cheery way, about the love of Jesus. She never spared herself. She was lovely to my children and they speak of her always with tender affection. We were in her home four months until the Tientsin massacre drove all missionaries out of Tengchow."

Many new recruits for Tengchow and for the newer stations of the interior stayed with the Mateers, so that most of the time some one was living with them. Housekeeping was not one of her favorite employments but she did this entertaining as part of her missionary duty. There was involved in this the spending of much time and thought in interpreting of the language, in advising concerning new furniture, marketing, help and the innumerable things about which young missionaries wanted and needed advice. One of these says: "We lived with Dr. and Mrs. Mateer the first winter, and through it all they were uniformly kind and courteous to us and most interested in all that concerned us." Another: "To the young members of the station she was a tender mother, or a loving sister, ever ready to advise, happiest when she thought she was helpful to us and keenly appreciative of all we accomplished."

Motherless missionary children were at different times committed to her care. It was one of the sorrows of her life that she had no children. She loved them very much and was never so

happy as when among them. Two children were left to her care while the father went on an itinerating tour. She taught them, attended to their clothes and nursed one through scarlet fever. Writing in October of one year she says: "I have had just one week's rest from sick folks since July. The last boy had been able to go into school one day, and Eddie M—— had nearly recovered from a severe cold and dumb ague when Rose M—— came down with scarlet fever. She had it lightly and the very fact that she felt so well made it all the more difficult to keep her from exposing herself. I was very glad Dr. K—— got home in time to take the responsibility off my hands. I have had to arrange for the winter clothing for both of these children and have sewed every spare moment for one week to get things ready for a cold snap; then Rose took the fever and for a week more I had to give all my spare time to knitting and reading to her. I have footed three pairs of stockings and am knitting a new pair so now they will soon each have a change. I have concluded that I cannot again assume such responsibilities when Calvin is away and I have the school on my hands."

Another motherless little one was left with her for years, during which time she took the place of a mother, in every way caring for her. A friend says: "While Mrs. Mateer and her

husband tarried in our home for months at a time, strenuously engaged in literary work, it was beautiful to watch their love for the children of the family. I can never forget how Mrs. Mateer kept our little daughter out in the bright sunshine with her every morning for about half an hour. A large carriage-rug was thrown over the steps and the little girl took her story-book and read to Mrs. Mateer while she did a bit of mending. She felt she needed every morning a little time for an 'outing' as she called it, and her kind heart devised this way of taking it. They called it their 'morning ride' together, and her enjoyment of it was quite as real as the child's. Occasionally she would have a children's party, and the picture of her as she went to meet her little guests is one of the sweetest in the 'memory-room' she still occupies. She was such an indefatigable worker, and it was therefore all the more beautiful to see in her this 'heart of a little child.'"

Mrs. Mateer wrote numerous articles for the periodical press in China and in the United States, and many letters to her friends and to others in the interest of the work. Below is given, in part, one of the productions, written more especially to the missionaries, but full of her kind comprehension of conditions surrounding the Chinese Christians.

"CLEANLINESS IS NEXT TO GODLINESS"

"When we counted the cost of being missionaries, doubtless we recognized the possibility of hardships, dangers, disappointments, sickness, even bereavements and death; but I wonder how many of us took *dirt* into the account. Yet it is the first trial we meet on our arrival, and is everywhere present, in city and village, on the streets, in the courts and houses, and on the clothes and persons of their inmates. The theme of this paper is a household maxim in Christian lands, and has such a Scriptural ring that it seems like a text from the Bible. In the midst of a Christian civilization, cleanliness is often a stepping-stone to godliness, and one of the evidences of a renewed heart. Instinctively we begin our efforts for the conversion of these 'dirty Chinese' by trying to teach them cleanliness. We exhaust our supplies of handkerchiefs, soap and towels in the good work, and sigh for unlimited stores of these essentials for free distribution.

"But most questions have at least two sides and one's judgment on every subject is much modified by one's standpoint, habit, and prejudices. We say 'Behold these filthy Chinese, who seldom bathe or wash their clothes.' The Chinese say, 'Behold these filthy foreigners,—what an amount of washing and scrubbing it takes to keep them clean. They smell of butter and cannot even endure the odor of their own bodies without

a daily bath.' As to food we say: 'This Chinese stuff—ugh! I cannot bring myself to taste of it.' The Chinese say: 'Grown-up men and women drinking milk like babies, having knives on the table like butchers—how disgusting!' Certainly there is no accounting for tastes, excepting, of course, one's own.

"More and more we see that the Chinese are not so dirty as we at first imagine them to be. Their women are as strict in carrying out their ideas of cleanliness as we are ours. I know but few, even of the very poor, who do not keep the cooking range and utensils, the bread-board, and chopping-block as clean as any one could; and they winnow and wash the millet, and pick over and wash their vegetables with great care and nicety. They are very careful about sweeping, too, though the choice of a place for the accumulated sweepings be limited to the corner behind the door, and to the street, which no garbage cart and no scavenger, except hungry dogs and chickens, ever visit.

"Another thing we shall learn as we extend our acquaintance with families is that most of the filth of the Chinese is due to their poverty. Where there is an income of not over ten dollars a year per member to cover the whole expense of living, perhaps including rent (and hundreds of thousands of families have less), is it any wonder that they have few changes of rai-

ment or that they grudge the fading and wear of each washing of their garments, or that in the hot weather they save the children's clothes and the men's shirts, or that they have not plenty of hot water and soap to keep them clean? I have often wondered at the patient industry of these women, as they sit by the streams for hours together, under the beams of the burning sun, or with hands purple and numb with the coldness of the water, rubbing and pounding at garments so dirty and ragged we would take them up with the tongs and put them in the fire. So would they, but that stern necessity of poverty compels them to wash and mend them. I wonder, too, that they manage to get their clothes so clean with no soap, and no better appliances for washing than a rough cut stone and an Indian club and a little crude soda or soft soapstone. Is it strange, with such means of washing, white things soon cease to be white, however clean they may be? The superstition, probably universal in China, that we shall be compelled in the unseen world to drink all the water we have defiled in this world, no doubt has its influence in determining the amount of washing and bathing done.

"The want of space and the fear of thieves requires everything to be crowded in and around the house. The problem of cleanliness in a house with a clay floor and no ceiling, lighted

only by paper windows, its walls ornamented with bunches of seed, grain in the ear, hoes, sickles, etc., and fringed with rows of bins and baskets and jars full of grain, and opening into a barn-yard occupied by donkey, pigs and poultry, is no easy one. Every one knows how hard it is to keep little children clean, even in roomy houses, with painted or carpeted floors. How much more difficult where children have no place to play but on the bed, clay floor or in the street?

"After all, is cleanliness essential to godliness? The Mosaic law included many washings and cleansings, but Moses, the lawgiver, who talked with God face to face, despite his early training in the palace of Pharaoh, could not always have kept clean during his eighty years of nomad life. David was the man after God's own heart, the sweet singer of Israel, but as a shepherd and as a refugee, he could not have been cleaner than a Chinese peasant. Elijah, the brave 'man of God,' was a rough man in coarse attire. If we had been making him ready for his translation, after his dusty walk to the Jordan, we would surely have given him a good bath. But God took him over, dry shod. 'Cleanliness is next to godliness' is not a Scriptural text. Humility and sincerity; faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; goodness, righteousness and truth; love, joy, peace, long-suffering, gentleness, good-

ness, faith, meekness, temperance; these are Scriptural lists of Christian virtues. 'Pure religion . . . is this, to visit the widow and fatherless and to keep himself unspotted from the world.' 'Godliness with contentment is gain.' Not a word yet about cleanliness.

"Is cleanliness then not a virtue? Shall we adopt the standard of the Chinese with whom we come most in contact, and adapt ourselves to it as best we can? By no means. Let us keep ourselves, our families, our houses, as clean as we can without unduly taxing strength, time and temper; and let us inculcate cleanliness in our schools, in so far as is consistent with the highest interests of our pupils in their circumstances. The life of an ordinary Chinese woman is a hard, rough one. They are starved intellectually, ill-fed physically—far more so than the men, and are hard worked. Besides the cooking, washing, sewing, grinding of the grain and care of the children, as a rule (throughout the northern provinces at least), they are expected to provide the clothing for the family, manufacturing the cloth from the cotton pods, and performing every step of the process by hand. There is little of social enjoyment, or of conjugal, or even filial love. No star of hope shining from the unseen world to brighten their lives; and they never go from home, except to visit their relatives or near neighbors, whose lives differ in no wise from

their own. What wonder they are without enterprise or ambition? Some at least of our educated girls must go back, in some degree, to such lives and surroundings. Is it wise or kind or right for us to unfit them entirely for such future circumstances? A few years ago the daughter of a poor, but thrifty, farmer was educated in one of the plainest of the girls' schools. She had been betrothed in her childhood to the son of a neighboring farmer, who with his family happily had become Christians. When she went home for her last vacation, she spent a whole month crying in prospect of the society and surroundings in which her life must be spent. But grace triumphed and she accepted her lot, and devoted herself to the work of giving to her neighbors the spiritual and intellectual blessings she had received. Why did she not improve her surroundings? Because, like Archimedes, she had no fulcrum; nor had she a lever long enough.

"There is a great deal of hard, rough work to be done before China is converted to Christ. There must be educated men ready to trudge on foot (often with their luggage on their shoulders) over the hills and plains, preaching the Gospel, and there must be educated Christian women willing to travel on wheelbarrows or donkeys and willing to live in boxes and bundles for months together, for the sake of carrying the good news of salvation, and teaching it, to those who are will-

ing to learn. And there must be men and women of such intelligence, strength of character and fertility of resource as only a liberal Christian education can develop, who are yet willing to be poor all their lives, and to live as other Chinese do, and right among them, in order to be their pastors and teachers.

"Though cleanliness is not next to godliness, nor its first fruit, yet it is a sure fruit. Godliness always produces sound morality and awakens intelligence, enterprise and independence of character; these in their turn produce wealth. Godliness and intelligence, with wealth as a helper, always produce cleanliness and all true refinement. Let us seek first the conversion of the Chinese, and their moral and spiritual elevation, and try to wait patiently for all the other pleasant fruits, which are sure to come in their season.

"It will strengthen both our patience and our courage if we consider the changes even one hundred years have made in the personal and domestic habits and sanitary conditions of the common people of Europe and America. In the redeemed world, doubtless, God has as much use for the Chinese as for the Anglo-Saxons; and He has given to them, as to us, the traits which best suit His purposes. It is very pleasant to us that some of the Chinese Christians become so much like foreigners; yet as we have no proof that foreign Christians are any more pleasing to

God than Chinese Christians, let us try to be content, for the present, with the regeneration and renovation of the inner man, and wait till Christianity has had time to show us the perfected Chinese Christian."

XII

STIMULATING THE HOME CHURCH

DURING her thirty-four years in China Mrs. Mateer visited the home-land but twice, the first time after fifteen years. The Board had urged her and her husband to come home earlier, and finally proposed that for health reasons she come a year in advance and remain two years. Their great problem was getting some one to take charge of the school in which their lives had become so wrapped up that they were not willing to leave it without competent oversight.

To the Board's proposition that Mrs. Mateer should go in advance, she demurred, saying: "First, the Chinese have long thought it Mr. Mateer's duty to visit his mother. Indeed, their ideas of filial and conjugal duty require that if we cannot both go together, I should wait until my husband has gone and returned; so my going first might demoralize the Church. Second, I am so healthy-looking an invalid, I fear that my going home for so long a time would be a stumbling-block to the churches. Third, I cannot be spared two whole years unless absolutely neces-

MRS. MATEER ON HER FIRST VISIT TO THE HOMELAND, AFTER FIFTEEN YEARS ON THE FIELD

sary, and it cannot be proven till tried that so much time is necessary. Fourth, we propose to take a vacation of a year and a half, that is, three years for both. Mr. Mateer needs that much time as surely as I do. The law allows the wife but one-third. The Board proposes that I have two-thirds of the vacation, which is clearly illegal. Fifth, Mr. Mateer's work is already as much as he can do in justice to himself. I think it would be ungenerous, after all these years of labor, to lay upon him such additional burdens as my absence would involve. Certainly, we must have clearer light before I will consent either to leave the school without a competent superintendent, or to leave my husband to bear the burden of it alone." We may fairly infer from some of her letters that for personal reasons, also, she was loath to leave her husband for so long a time, and this, no doubt, unconsciously weighed with her. When in Chefoo in search of health she says: "I have regular fits of homesickness every Wednesday when the messenger comes from Tengchow, and in spite of all my advantage, am only getting weaker and thinner every week. Well, the truth is, I would rather see Calvin than Peking, Shanghai, Japan, and forty other places. I cannot even have the satisfaction of a good cry, for Calvin would hear of it, and how worried he would be to hear of tears that he could not wipe away!"

At length Dr. and Mrs. Wherry, who had just returned from furlough, came to take charge of the school, which rendered it possible for them to take their vacation. Mrs. Mateer had finally been prevailed upon to go some months in advance of her husband, leaving him to put through the press in Shanghai some important literary work. While their outward passage across the Atlantic and Indian Oceans and China Sea required about six months, their return across the Pacific Ocean occupied but one month. When crossing the continent a fellow passenger became acquainted with Mrs. Mateer and found after a day or two that she had been in China. Being a man of the world, a disbeliever in missions, and withal hating the Chinese, he freely expressed his opinion that no Chinaman could become a real Christian. She did not argue on general principles, but told the following story: "One of our converts of some years' standing, a middle-aged farmer, called to see me and tell of his welfare. After some conversation and exhortation, I asked him what evidence he had that he was a Christian. He spoke of his faith in Christ, etc., but I asked him if he had any real, concrete proof. After a moment's reflection, he said: 'I believe I have a little proof. When I used to clear the stones off my fields, because it was most convenient, I just tossed them over into my neighbor's fields, but I don't do that

now. I carry and throw them into a gully or some other place, where they will not harm anybody.'" Her listener looked thoughtful for a moment and then said, "There are a good many Christians in America who I fear would find it difficult to give as good an account of the effect of their religion." He said no more against the Chinese or against religion.

After leaving Omaha, a brisk, young commercial traveller got into conversation with her. He found her so well informed on general topics that he finally asked her for what house she was travelling. She told him that she was travelling for the Lord and had been out on a fifteen years' tour in China.

She went directly to her old home at Delaware, Ohio. Her dear old uncle, John Cunningham, and his wife, with whom she as a girl had made her home, were still there to welcome her, and her sister, her cousins and many friends of her girlhood were overjoyed to see her once more. After visiting her own relatives and those of her husband, although still far from well, she spent much time going from place to place, making missionary addresses to societies and bands, arranging three or four addresses a week. In her speaking she was clear in all her statements, no embellishments, no coloring for effect. Yet she looked on the bright side and was intensely in earnest, striving to set forth the needs

of the Chinese, especially their spiritual need, and impressing all who heard her with the longing in her own soul for their salvation. Her captivating smile, her sparkling eyes and animated face could not be forgotten, nor the interest with which her quiet humor, her Scriptural allusions, her vigor and charm, invested the telling of her story; but that which remained longest with those who heard her was her simplicity, her single-mindedness and the Christlikeness of her spirit. Her speaking was so effective that she had more invitations than she could possibly accept. Her influence was felt markedly in the homes where she was entertained; but it is to be feared that the visiting and much conversation, probably late into the night, were a great strain on her weak head and back. She was the means of influencing various young people to consecrate their life to mission work.

After an exhausting winter, which Mrs. Mateer had hoped might be one of rest and recuperation, she found a refuge at Clifton Springs, that quiet home for worn missionaries. She speaks of the many social demands of loving friends and adds: "In three months of this supposed resting time, I have written over one hundred letters and more than as many postals." She continues: "This week I have been reading over old letters. They showed that we worried much uselessly, and worked unwisely, and that

we often 'tithed mint, anise, and cummin' in our zeal, and 'neglected weightier things' in our ignorance; but they show a great deal of fresh enthusiasm which I wish we could have kept."

It is a matter of great regret that no record was kept of speeches made while at home, but her thought upon the relation of the missionary to the home church is set forth in the extract given below:

"I have received a letter containing these sentences: 'I wish our hearts could be stirred up to some due sense of the demands of the heathen upon us, as you who are surrounded by them see and feel it. Please write to us something to rouse our waning zeal.' We frequently receive similar requests from many different places, and occasionally strong appeals from our secretaries, to help them supply the demand for something to stimulate the interest of the Church. The touching and stirring account of the conversion of an African boy, as given in the *Foreign Missionary* a few years ago, by one connected with the Zulu Mission, was pointed out to us as an example of what good could be done by well written accounts of incidents we meet with in our work.

"Now, there is not one of us who would not be thankful and delighted, and inexpressibly gratified, and perhaps He who knows our hearts

best sees that in order to be truthful we must add, mightily elated, to send a touching story by every mail. But whatever may be the reason, there are very few such stories to write. We missionaries are the happiest people in the world, but not chiefly, nor frequently, because of the zeal enkindled by great and startling successes. Missionary work is much like teaching and preaching at home. Some souls are growing in grace, some are coming into the church, and some have gone home to glory. Good is being done all the time, yet at times we sigh more than we rejoice. When the ten lepers were cleansed, one turned back to give thanks, but Christ grieved for the nine. We almost forget the tens that are saved among the tens of thousands who are going down to death. Moreover, we find those who, like the Galatians, 'run well' for a time, and then our rejoicing on their account is turned into mourning. We soon learn to 'rejoice with trembling,' and fear to tell our joy, lest it turn into disappointment. Sometimes we do like David, 'number the people'; and like David, we have to mourn our folly.

"This work taxes not only our minds and our bodies, but our hearts, and that all the time. It is hard for the stream to rise above the fountain. It is hard for the extremities to be warmer than the heart. It is hard for the picket guards to be more enthusiastic than the army. You at home

are the fountain; we are the stream. You are the heart; we are the extremities. You are the army; we are the pickets. We are almost cut off from the Christian and civilized world. Our friends become absorbed in their interests, and cares, and new friendships, and one by one forget us, till the mail almost ceases to bring us any but mother's letters and business letters. By and by, mother closes her dim eyes, and folds her trembling hands in her long sleep, while we are far away; and so almost the last link is broken that binds us to a Christian land.

"Appeals come to us for information. The Church has a right to know what we are doing and what are the results. We are watchmen as well as workmen. We answer as fully as time will allow, but there comes no response. A Sunday-school or society offers to aid in the support of a particular station, or a congregation offers to support a missionary, and all wish frequent and regular letters to keep up the interest. We write our regular letter, they send their regular contribution but there comes with it no word of sympathy or cheer. All is silent as the grave. Does *our* zeal never wane? Does *our* interest never flag? Do *our* hearts never faint? Are *we* in no danger of growing weary in well doing? Who writes letters to rouse *our* waning zeal? Who cheers *our* drooping spirits? In Christian lands, full of Bibles and churches and Sunday-

schools, with thousands of praying men and women, we sing:

> "'Is this vile world a friend to grace
> To help us on to God?'

"What, then, must the heathen world be? You must not think it is only the Chinese Christians who are affected by the surrounding heathenism. It tries the grace of the best and strongest of us. How can a few rushlights light up this dense darkness? Much less can they shine out to light and stimulate those who live in the brightness of the gospel day. Is not the wonder rather that they are not quenched in the darkness?

"My sisters, the conversion of the world is not a job to be finished in a year or two, by a spurt now and then, when some extra excitement stirs up our enthusiasm. It is a stupendous work that will require the concentrated and consecrated energies of all who love the Lord Jesus, of every name and nation, and for many long years to come. The only way to accomplish it is for the whole Church to go at the work in obedience to our Lord's command, with a just estimate of its immensity and with a strong determination on the part of each member to work on until he falls at his post. There is no discharge in this warfare, and it will not be ended in our day.

"A geography will be the best help to a just estimate of its immensity; and the Bible the only help to a just estimate of its difficulty and importance, because that alone reveals to us the depravity of the human heart and the value of human souls. When our zeal wanes, let us renew it in our closets. When our courage fails, let us strengthen ourselves in the Lord our God. When our labors seem fruitless, let us go to the sure promises. When we are tempted to despair by reason of the ingratitude, opposition, and hatred of those to whom we are giving our money, our labor, and our lives, let us look unto Jesus, our great example, and endure, as He did, unto the end, 'for the joy that is set before us.' We will try to tell you all the stirring facts the Lord gives us, and give you all the information our strength and time will allow, but do not depend upon us for a motive, or the measure of your zeal and consecration. No motive but a loving obedience to Christ will sustain either you or us to the end of this mighty work. May the whole Church in all lands be soon brought up to the requisite degree of faith and consecration."

The following is a letter written to a young lady whom Mrs. Mateer had known eight years before, inviting her to join the Tengchow circle:

"I am writing because I have something special to say to you—to ask of you. But first promise

not to decide yea or nay until you have looked at the question seriously, spread it out before Jesus, and let Him decide it for you. He will do it if you are really and heartily willing.

"My proposition is, that you give yourself to the foreign missionary work. I know it is a very serious undertaking for a young woman who has never been separated from her parents even for a few months, and especially one who has gone abroad but little, to start on a journey half-way around the globe to spend her life with—for the most part—strangers.

"But that is not the point from which to look at this question. It is this: What has Jesus done for you, what is He doing day by day, and what do you yet hope from His rich grace? In view of all this, what are you willing to do for Him? What sacrifice *can* you make for Him to be at all compared with the sacrifice He has made for you? The great command, 'Go ye into all the world and preach the Gospel to every creature,' is to every child of God, even to the youngest, the weakest, the most ignorant. The question each must decide is, 'How am *I* called to help on this great work?' It may lie in going to teach the heathen; it may be by giving up a very dear friend to go; it may be chiefly by a life of prayer and cheerful devotion to the humblest duties. I think the first is perhaps your duty, and my object in writing is to suggest

the subject to you, and if possible aid you in making a decision.

"One reason I think you are called to the missionary work is your fondness for teaching, and the success which has attended your efforts. The whole missionary work, as far as the human agent is concerned, is teaching; and I have known no instance of a successful teacher failing in this work. This, then, is the great qualification God has given you. If your gift is fully consecrated to Jesus, you are fit to be a missionary. If it is not consecrated, you will not be, in the highest sense, a successful teacher at home.

"Many people have vague ideas as to what missionary work is. Missionaries and their work are to them surrounded by a kind of religious romance which seems very attractive in the dim distance, but they have very little living interest in the true picture. Nothing can be more real and practical than the missionary work—I might add, more monotonous, but it is just the monotony of school life, teaching the same things over and over to one class after another, year after year,—the same lessons, but the class is ever varying, and each individual learner brings new interest and new incentives to exertion.

"As in teaching at home, so it is here; sometimes one is encouraged to enthusiasm, sometimes ready to faint. Here, as there, faith and perseverance will bring you through. The mis-

sionary life is one of toil and many trials, but it is by no means all shadow; indeed, it is far more nearly all sunshine.

"You will find the work in an important sense its own reward. Though you will see but little of society, it will be made up of men and women of education and refinement, many of whom would adorn any society. You can have all the comforts of a plain family at home. You will find in the customs of these Oriental people many striking comments on the Bible, and much of interest. Learning a new language will improve your mind.

"There will, of course, be much opposition to your devoting yourself to this work. You will often hear, 'Why go away there? Are there not heathen enough at home?' Of course there are. Were there not many unbelieving Jews in Judea when Christ bade His disciples go into all the world? Were there not heathen enough in and around Antioch, when Paul and Silas were sent out thence as missionaries? Were there no more heathen in Asia, when Paul was called into Macedonia? What claims have American heathen on you that Chinese or Hindu heathen have not?

"In the United States there must be at least one minister for every two or three thousand persons, besides all the Sabbath-school teachers and other Christian men and women who are working and praying for the unconverted. In China,

counting ministers, and male and female teachers, native and foreign, there is scarcely one religious teacher of any grade for a million.

"Women in Christian lands can never know what they owe the Bible until they see the deep, utter degradation,—mental, moral and physical —of heathen women. And the wretched heathen women are our sisters, as good by nature as we, and as deserving of God's favor. If, then, we have been singled out to receive such blessings, shall we 'deny to them the lamp of life'? If the watchman failed to warn the city, the guilt was his. (See Ezekiel, thirty-third chapter.)

"I could write a volume on the need of teachers here, especially earnest, self-denying women. How shall I compress it into the space of one letter! I can only refer you to the first chapter of Romans for a description of all heathen people, and to the tenth chapter as to the way they are to be brought out of it."

After advising the young lady to seek all light possible on the subject, she says: "But I advise you not to consult too much with human friends, especially with those who have never given the subject a serious thought. After eight years of trial, and an average share of work and weariness, and all the ordinary ills of this kind of life, I have never for one moment regretted entering upon it. The only regret I have ever felt was that I did not begin earlier, that I might have

had more years to devote to it. My sister is of the same mind.

"Separation from your family and friends will be a severe trial, but He who calls for the sacrifice will sustain you and them. Should He call you away from earth, could any human love stay you? Should He call you to the uttermost parts of the earth to serve Him, may any mortal oppose His will?

"This question must be decided by yourself in your closet. Do not say 'No' unless you can give a reason which you are sure will stand at the bar of God; nor 'Yes' unless you can also give a reason. Dr. Plummer says, 'It is a sin to run when we are not called, as much as not to run when we are called.'"

With regard to the position of a missionary's wife, this is Mrs. Mateer's feeling: "Though a missionary's wife may from whatever cause be unable to do much direct missionary work herself, yet if she have the right spirit, her deep sympathetic interest will be a great help to her husband; whereas one lacking this spirit will be a decided handicap, if indeed she do not cause his complete and pathetic failure."

Concerning single women she writes: "The inconsiderate haste with which some women have made up their minds to come to China and their failure to appreciate the work to be

done, and the trials to be borne, have astonished me. This has made me feel guilty, that when I had opportunity to talk with young people at home I did not enlarge and insist much on the solemn responsibility of undertaking this work, presenting it as a warfare in which there can be few furloughs, and no honorable discharge but death. I do not forget the longing that every true woman has for a home, for I have been a homeless orphan; nor would I underestimate the happiness of married life—no happy wife can. I know, too, that it is no light thing for a woman to leave friends and home and all the blessings of a Christian land, and go out alone, to bear the toils and cares, the responsibilities and disappointments, the weariness and loneliness of a missionary life in China. But God will give grace even for this *to every one whom He calls to it.* They who endure to the end will find deep and abiding happiness in this work."

"One woman, after twelve years of single-handed toil in this place, said on her death-bed: 'If Christians at home only knew the blessedness of this work, there would be nobody willing to stay at home.' A whole-hearted devotion to it will secure this happiness; nothing else will.

"A young woman who offers herself for this work should be very sure that her temperament and sense of duty will, through grace, sustain her to the end. She should know her own mind

and heart and body before she decides to be a single missionary. She should come with the simple and honest purpose of devoting her whole life to the work, and she should throw all her energies into it, expecting to bear her share of the burdens, and to find her chief happiness in the work."

XIII

SUNSET AND EVENING BELLS

THIS life of gracious beauty and blessed result drew painfully to its earthly ending. It was on February 18, 1898, after fourteen weeks of continuous and intense suffering that the grateful release came. During the previous winter Mrs. Mateer had been compelled to undergo a surgical operation. From this she gradually recovered. But during the last few years there had been many periods of complete prostration, followed by shorter and shorter times of activity, until in November, 1897, she lay down never to rise again. The "silver cord" had undergone such a long, continuous strain that nothing medical skill could suggest could save it from being "loosened." The rheumatic pains subsided after the eighth week; but the nervous exhaustion increased more and more. She was weary unto death, and restless in the extreme. Sleep brought neither rest nor refreshment, and constant changing of position no relief. Her appetite failed, and the difficulty of taking nourishment increased. Thus she continued suffering, and waiting, and longing for the end. Throughout all these weeks of physical agony

no murmur escaped her lips,—simply the prayer for grace to bear all that her Lord might appoint. At first she could not be reconciled to dying, for there was still so much to do and so few to do it; but her Saviour soon brought comfort, and faith triumphed. When confronted with the nearer prospect of death, her own unworthiness seemed to overwhelm her for a season; yet the cloud soon passed and the light shone brightly on her pathway as she approached the dark valley.

The nervous exhaustion that brought about her death was the result of various physical causes, some of them reaching back many years. There was, however, a mental cause more potent perhaps than the physical. It was the strain put upon her mind and heart by the constant stream of troubles and worries that the Chinese poured into her ears. Not only the hundred young men in the college, but all the women, and most of the men in the Chinese church, came to her with their plans and troubles of every kind for advice and sympathy and help. Her mind was, in this way, kept all the time under a sort of tension that wore on the nervous force. The long weeks of weariness seemed a sort of vicarious penalty suffered on behalf of those for whom she had planned and wrought and prayed.

* * * * * *

The funeral was remarkable. Although the

CHEFOO CEMETERY; NEWLY MADE GRAVES OF DR. AND MRS. MATEER

students were home on vacation, the large church was crowded with sorrowing Chinese, both Christian and heathen, especially women, who followed to the grave, knowing that the friend who loved them best was gone. One of their number voiced with trembling emphasis the common feeling when he said: "Alas, we have all lost the support upon which we leaned." A young college teacher in his address did not hesitate to say that Mrs. Mateer had done what no other woman had done or could do. His praise was excessive, perhaps, but it was sincere, and within the sphere of his knowledge it was true. He said that a great part of the success of the college was due to her, and that without her it could not have succeeded as it had.

One said: "When a missionary dies, many Chinese Christians look up through their tears with rejoicing, and thank God that a true friend now awaits them in heaven. When I think of Mrs. Mateer I seem to see her standing at the portals of the shining gates, welcoming with her rare, sweet smile the poor, hesitating, timid soul of a Chinese Christian."

Upon the death of Dr. Mateer, September 28, 1908, her remains were removed to Chefoo, where she lies beside her husband in the beautiful cemetery on the hill.

Mrs. Mateer, though dead, still lives in the transformed lives of the many young men to

whom her touch imparted the virtue of Christ-like ideals and hopes, in the strength of which they are laboring, suffering and praying for their own people. She lives in the earnest words she spoke by the wayside, in the village and in the home; in the pervasive influence of a noble life that widens and deepens as the years roll on. No pen can trace the fruitage of a life so well lived and a work so well done. Even the analysis of a character of such richness is a difficult undertaking. As one thinks of her, so many lovely qualities flash their light upon one: her sweet temper; her delightful sense of humor, proving often so serviceable a support to her patience and courage; her tact and practical resourcefulness; her gentleness; and along with a firmness and decision that could seem almost stern, the spontaneity, the touch of gaiety, the welling up of fresh interest that kept for her to the end the heart of a child.

Of her more marked characteristics we venture to say that self-forgetfulness should stand pre-eminent. Even during those long weeks of suffering and weariness unto death, the first thought of Mrs. Mateer was not for herself, but for those who cared for her. Her soft, sweetly spoken "Thank you" for the slightest service rendered, will remain in the hearts of those who were privileged to be with her like a rare fragrance. Equally touching and tender were her words of

exhortation to every Chinese friend who came to her bedside. When her mind was wandering she would bring it back with a mighty effort, and give just the right word to the right one. Usually the burden of her message was the sinfulness of sin, and Christ's pardoning love. Many prayers were offered for her, especially by the young men who had been under her instruction. She constantly desired that these prayers might be answered in blessings on the heads of those who offered them.

Her husband says: "I started to Weihsien by previous engagement on the nineteenth of August to teach in the theological class. I did not know how badly my wife was feeling at the time. She held back her weakness and nervousness from me, lest I should be hindered in doing the important work I was going to Weihsien to do. All the while she kept writing hopeful letters, thinking she would be better as the weather should grow cool and bracing. But her appetite and her strength continued to fail gradually until she had to go to bed. Her niece took the responsibility of telegraphing me, when I came home as soon as possible." What an eloquent tribute! As the previous pages attest, it was simply in keeping with the principle of self-forgetfulness that had ruled in all her life, and had made her a Christlike power among the Chinese, who are so quick of discernment.

A fellow missionary says: "The memory of Mrs. Mateer is very tender, full of all that is helpful and true. Her utterly unselfish life, her Christlike character and her inspiring devotion to His cause and service, endeared her to all." An old friend writes: "Our heavenly Father, for a reason we do not understand, which nevertheless we know was lovingly wise, never gave to Mrs. Mateer the joy of motherhood; but He gave her in large measure the heart of motherhood, which spent the rich fullness of its mothering love upon her schoolboys, and indeed upon every one with whom she came in contact. We rarely see a heart so much 'at leisure from itself, to soothe and sympathize.' Freely and in utter self-forgetfulness, she loved, ministered to and watched over the hundreds of Chinese 'sons' and 'daughters' whom God gave to her."

Humility of spirit must come next—the rare gifts and graces, and the manifold achievements kept by this "clothing of humility" free from the stains of earth. What charm, and what power in it all! It was Mrs. Mateer's habit to speak very humbly of her own attainments in the Christian life and her share in the work accomplished. While in the home-land she once said: "I have been able to do so little—it all comes down to 'being a neighbor' to those Chinese boys and women." The year before her death she wrote: "Lately I have enjoyed a sense of

God's nearness, and Jesus has seemed nearer than ever before; yet I do not enjoy prayer as I ought to do. Indeed I am a poor, weak Christian—very, to be filling so responsible a place. I have always been credited above my deserts. That is one of the rewards, perhaps, of being so far away."

Little has been said about Mrs. Mateer's prayer-life, partly because of its sacredness, and partly because of her self-effacement and distaste for devotional display. In speaking of consecration she thus expresses herself: "Somehow I believe in the kind that like charity 'vaunteth not itself.' I have not seen that God sends that kind so much through holiness and consecration meetings as through other channels, mostly painful, but sometimes only the common effects of grace on peculiarly adapted characteristics. Perhaps it takes more grace to make some of us decent Christians than to make others eminent saints." But, in proportion as she distrusted her own strength, did she rest her faith in the power of prayer. Her sister, of kindred spirit, gathered a company of us young missionaries around her dying bed in order to urge us not to make the fatal mistake of allowing work to crowd out the time necessary for the cultivation of personal piety. Mrs. Mateer says: "What a comfort that so many loved ones pray for us and our work. Many pray for the work, and never think that

the workers are poor sinners like themselves, needing constant supplies of grace, and therefore needing the prayers of the Church." Again: "I feel sure the success we have achieved is largely in answer to faithful, fervent prayer at home, and I wonder sometimes whether at the great day it will not appear that the believing, praying people at home have after all done the work, while we have been getting the credit for it."

Her capacity for devotion and enthusiasm richly deserve mention. She put labor, and strength, and heart into whatever she undertook. With untiring industry and perseverance she wrought, doing an amount of work even when suffering from impaired health that would have been a credit to any one. The influence of all this was, of course, very stimulating. She was a good listener,—all interested devotion to the one with whom she was speaking, so that hearts were unburdened to her as those of children to their mother. Her pupils not only loved and honored her, but they were led to do their very best in every way for her, and for her approval, while life-enthusiasms were kindled at the altar of her consuming loyalty to Christ Jesus. She had a beautiful capacity for joy in simple things, and a nature gifted in finding occasions for happiness and gratitude. Of her rare devotion to her husband and her loyalty to all that engaged

him, it is difficult to speak. She often hid herself in his work, and she spent herself lavishly for all that could further it. Speaking once to an intimate friend of how a true wife's heart thrilled as she heard her husband's steps, she nevertheless led the listener's thought up to "Thy Maker is thy Husband." The human love so precious and beautiful but interpreted the supreme devotion of her spirit. She was only happy as "Hid in Him."

She had a broad sympathy and an inexhaustible charity. Dr. Ellinwood, the great Board secretary, said: "I have for years thought of her as a model. Certainly without a superior anywhere, of either sex, in the whole missionary force which I have known in these twenty-six years. So full of broad sympathy and kindliness, so absolutely balanced and level in common sense, so genuine in piety, so peace-loving and salutary in all her relations to other missionaries." Dr. W. A. P. Martin says: "The dear one who has gone I greatly admired for her quiet power, unwearied devotion and inexhaustible charity." She fulfilled Paul's injunction in Philippians ii. 3, where (as we see by the original) he counsels us "to lay our life down like a soft tapestry carpet, in kindly thoughts and gracious sympathies and helpful services, in order that the weary, bruised feet of other people may find ease and comfort on the road." And God only knows how for

many of the Chinese "the ways of life are very rough and flinty, and the sharp, jagged edges of circumstance cut the feet most sorely."

Nor did she lose touch with those widely separated from her. In writing to a relative whose marriage had taken her into another denomination, and to a distant home, Mrs. Mateer says: "I would love to see you and your children. It is sad to think of you so far from your friends—the circumstances increase the miles. We do not read the same papers, we do not have the same church acquaintances, we are not interested in the same special meetings. While it is all the Lord's work, our hearts are not so large as His, and able to comprehend so many loves and interests. I have always felt these things to be a bond or a loss as the case may be. Perhaps all this is good for us to draw us nearer our Saviour and away from human helps. I have always been so prone to trust in human arms. Let us do our best in our own little sphere, watching that we do not grow narrow and hard; watching, too, lest we miss some of His leadings to service because it does not come in the line we expected."

Her judgment was as sound as her sympathies were broad. Her husband felt that her counsel and her praise were always to him beyond price. He consulted her on all occasions, and he was mightily influenced and aided in his

work by her quick, unerring judgment and sterling good sense. Indeed, she occupied the place of counsel-general both to the missionaries and to the Chinese. Dr. DuBose says: "In her great work she was all heart, yet keeping a well-balanced head. This is very rare." Another says: "She was blessed with a level head, and characterized by independence and force of character. She had the advantage in her early youth of a thorough grounding in Bible truths, the Shorter Catechism, and the religious works found in the Christian home seventy years ago. She believed with all her heart that the Gospel is the 'power of God unto salvation.' Having made the Bible a lifelong study, she was never troubled with doubts, or with fanciful interpretations. As she believed, so she lived."

Indeed, Dr. and Mrs. Mateer together evinced a remarkable and sustained wisdom in their planning and working for the Christian conquest of China,—a wisdom of forty-seven years ago, which the after developments and the present great needs and changes serve only to justify and glorify. They made their aim the building of Christian character, such as would stand by its colors under all circumstances, and constitute the only possible foundation for a renovated and stable empire. In this they chose education, as, for them, the best way to multiply themselves in influence and saving power. With the ability to

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> "Yea, through life, death, through sorrow and through sinning
> Christ shall suffice thee, for He hath sufficed;
> Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ."

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